

# EVANGELICAL YEAR-BOOK 1918



JESUS WEeping OVER JERUSALEM

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# EVANGELICAL YEAR-BOOK

FOR THE YEAR OF OUR LORD

..... 1918 .....

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Strengthened and Encouraged by the Re-examination of her Glorious Reformation Heritage, and Inspired by the Divine Ideal "That they May All be One," the Evangelical Church Enters the Second Century of her Growing and Expanding Life with the Firm Determination to Guard Securely That which has been Committed unto her. This Precious Treasure is Three-fold: The TRUTH of the Gospel of Jesus Christ, as the Power of God unto Salvation to every one that Believeth; the FREEDOM of Thought and Conduct to which Christians are Called, and which that Gospel Guarantees, and, Finally, the LOVE which Makes Christians Servants one to Another, rather than Use their Freedom for an Occasion to the Flesh. With this in Mind, Let us Grow up in ALL THESE THINGS into Him, who is the Head, even Christ; from whom all the Body Fitly Framed and Knit together thru that which Every Joint Supplieth, according to the Working in Due Measure of each Several Part, Maketh the Increase of the Body unto the Building up of Itself in Love.

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EDEN PUBLISHING HOUSE  
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### The Year 1918

The year 1918 is a common year of 365 days. Of the Jewish era it is 5679; of the Mohammedan 1336. Since the beginning of the German Reformation it is the 401st and since the beginning of American Independence it is the 142nd.

#### Eclipses

There will be only three eclipses this year, as follows:

I. A total eclipse of the sun on the afternoon of June 8th; visible as a partial eclipse thruout North America; in the United States the total phase will be visible from the state of Washington to Florida.

II. A partial eclipse of the moon on June 24th, the moon setting in eclipse in the eastern portion of the United States. The beginning occurs at 4:46 A. M. (Eastern Standard Time). Only one-twelfth of the diameter of the moon will enter the shadow—almost too small to be of interest.

III. An annular eclipse of the sun on December 3rd, invisible in the United States.

#### Visibility of the Planets

##### Morning Stars West of the Sun

*Mercury*—January 13 to 23 and September 18 to 28, rising at break of day.

*Venus*—From February 10 to November 23.

*Mars*—Not this year.

*Jupiter*—From June 15 to October 5.

*Saturn*—From August 11 to November 21.

##### Evening Stars East of the Sun

*Mercury*—March 21 to 31 and December 1 to 10, setting nearly at twilight.

*Venus*—Until February 10 and after November 23.

*Mars*—All the year.

*Jupiter*—Until June 15 and after October 5.

*Saturn*—Until August 11 and after November 21.

##### Brightest or Best Seen

*Mercury*—Within the time limits given above, when a morning or evening star.

*Venus*—January 1 to 10, as an evening star, and March 11 to 21, as a morning star.

##### All Night Stars or Planets

Only those planets whose orbits lie beyond the earth's can gain a position opposite the sun, rise at sunset and shine all night.

These in 1918 are:

*Mars*—In March.

*Jupiter*—Not at his very brightest within the year, but best seen in December.

*Saturn*—January 15 to February 15.

*Uranus*—In August.

*Neptune*—In January.

*Mars*—In March, being opposite the sun March 15.

*Jupiter*—Not this year, but very close to it in December.

*Saturn*—January 15 to February 15; being at opposition.

*Uranus* and *Neptune* when brightest (January 31).



I know not what shall befall me as I enter another year;  
 But the past is safe in God's keeping, the future His mercy shall clear;  
 And what looks dark in the distance may brighten as I draw near.

Week	Days Month	<b>January 1918</b>		Sun	Sun	Moon
		MEMORABLE DAYS	Bible Readings	rises H. M.	sets H. M.	rises and sets H. M.
T	1	<i>New Year's Day</i>	Luke 2: 21	7.30	4.38	9.12
W	2	Wilhelm Loehe † 1872	Psaln 27	7.30	4.39	10.11
T	3	Gordius † 303	Psaln 71	7.30	4.40	11.10
F	4	Moses Stuart † 1852	1 John 1	7.30	4.41	morn
S	5	Johann Hess † 1547	1 John 2: 1-17	7.30	4.42	.09

**1 Epiphany** Matth. 2: 1-13; Isa. 60: 1-6

S	6	<i>Epiphany</i>	Luke 7: 11-17	7.29	4.43	1.11
M	7	Widukind baptized 785	1 John 2: 18-29	7.29	4.44	2.13
T	8	Battle of New Orleans 1815	1 John 3: 1-13	7.29	4.45	3.18
W	9	Galileo Galilei † 1642	1 John 3: 14-24	7.29	4.46	4.22
T	10	Karl von Linné † 1778	1 John 4: 1-10	7.29	4.47	5.24
F	11	Francis S. Key † 1843	1 John 4: 11-21	7.29	4.48	6.19
S	12	Johann Heinrich Pestalozzi 1746	1 John 5: 1-12	7.28	4.50	7.08

**2 First Sunday after Epiphany** Luke 2: 41-52; Rom. 12: 1-6

S	13	George Fox † 1691	Phil. 2: 1-11	7.28	4.51	sets
M	14	Edmund Halley † 1742	1 John 5: 13-21	7.28	4.52	7.24
T	15	St. Louis Deac. Home ded. 1893	Col. 1: 1-17	7.27	4.53	8.39
W	16	Johann A. Neander 1789	Col. 1: 18-29	7.27	4.54	9.54
T	17	Benjamin Franklin 1706	Col. 2: 1-18	7.26	4.55	11.07
F	18	Daniel Webster 1782	Col. 2: 19-23	7.26	4.56	morn
S	19	Hans Sachs † 1576	Col. 3: 1-11	7.25	4.58	.20

**3 Second Sunday after Epiphany** John 2: 1-11; Rom. 12: 7-16

S	20	John Howard † 1790	Matth. 11: 7-15	7.24	4.59	1.30
M	21	Matthias Claudius † 1821	Col. 3: 12-4: 1	7.24	5.00	2.39
T	22	Constantine † 337	Col. 4: 2-18	7.24	5.01	3.45
W	23	Guido F. Verbeck 1830	Psaln 138	7.22	5.03	4.42
T	24	Gold discovered in California 1848	John 1: 1-14	7.22	5.04	5.32
F	25	Philip Jacob Spener 1635	John 1: 15-28	7.21	5.05	6.13
S	26	Polycarp † 167	John 1: 19-34	7.20	5.06	rises

**4 Septuagesima Sunday** Matth. 20: 1-16; 1 Cor. 9: 24-10: 5

S	27	Chrysostom 347	1 Tim. 1: 12-17	7.19	5.08	6.00
M	28	Rev. Adolf Baltzer † 1880	John 1: 35-51	7.18	5.09	7.00
T	29	Ernst Moritz Arndt † 1860	John 2: 1-12	7.17	5.10	8.01
W	30	Thirty Years' War ended 1648	John 2: 13-25	7.16	5.12	8.58
T	31	Charles Haddon Spurgeon † 1892	John 3: 1-15	7.15	5.13	9.57

**MOON'S PHASES**

Last Quarter, 5th, 5.49 A. M.      First Quarter, 19th, 8.37 A. M.  
 New Moon, 12th, 4.35 P. M.      Full Moon, 26th, 9.14 A. M.



Paying a visit to sorrow's abode,  
 Helping a burdened one o'er a rough road—  
 This the sweet thought making duty delight,  
 Turning the shadows of gloom into light—  
 Just to please Jesus.

Week	Days Month	<b>February 1918</b>		Sun	Sun	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	rises	sets	
				H. M.	H. M.	H. M.
F	1	Ignatius †	107 John 3: 16—21	7.14	5.14	10.57
S	2	First C. E. Society organized	1881 John 3: 22—26	7.13	5.15	11.59
<b>5 Sexagesima Sunday</b> Luke 8: 4-15; 2 Cor. 11: 19-12: 9						
S	3	Ansgar †	865 Rom. 10: 11—21	7.12	5.17	morn
M	4	Rhabanus Maurus †	856 John 4: 1—15	7.11	5.18	1.02
T	5	Thomas Carlyle †	1881 John 4: 16—26	7.10	5.19	2.05
W	6	France recog. Indep. of U. S.	1778 John 4: 27—39	7.08	5.20	3.06
T	7	George Wagner †	1527 John 4: 40—51	7.07	5.22	4.04
F	8	Alexander M. Mackay †	1890 John 5: 1—13	7.06	5.23	4.54
S	9	Ernst W. Hengstenberg	1804 John 5: 14—30	7.04	5.25	5.40
<b>6 Quinquagesima Sunday</b> Luke 18: 31-43; 1 Cor. 13						
S	10	Canada a British Province	1764 1 John 1: 1—10	7.03	5.26	6.19
M	11	Thomas A. Edison	1847 John 5: 31—47	7.02	5.27	sets
T	12	<i>Shrove Tuesday</i>	John 6: 1—15	7.00	5.29	7.31
W	13	<i>Ash Wednesday</i>	John 6: 16—29	6.59	5.30	8.47
T	14	<i>St. Valentine's Day</i>	John 6: 30—47	6.58	5.31	10.01
F	15	Gotthold Ephraim Lessing †	1781 John 6: 48—59	6.56	5.32	11.17
S	16	Philip Melanchthon	1497 John 6: 60—71	6.55	5.34	morn
<b>7 Invocavit, First Sunday in Lent</b> Matth. 4: 1-11; 2 Cor. 6: 1-10						
S	17	Michelangelo †	1564 Luke 5: 17—26	6.53	5.35	.29
M	18	Martin Luther †	1546 John 7: 1—13	6.52	5.36	1.37
T	19	Nicholas Copernicus	1473 John 7: 14—24	6.51	5.37	2.37
W	20	L. Nollau †	1869 John 7: 25—36	6.49	5.39	3.30
T	21	Benedict Spinoza †	1677 John 7: 37—53	6.48	5.40	4.17
F	22	George Washington	1732 John 8: 1—20	6.46	5.41	4.55
S	23	Bartholomæus Ziegenbalg †	1719 John 8: 21—30	6.45	5.42	5.27
<b>Church Extension Board Offering</b>						
<b>8 Reminiscere, 2nd Sun. in Lent</b> Matth. 15: 21-28; 1 Thess. 4: 1-7						
S	24	George F. Handel	1685 Psalm 34: 11—22	6.43	5.44	5.53
M	25	Isaac Newton	1642 John 8: 31—45	6.42	5.45	rises
T	26	Christianity perm. in Japan	1873 John 8: 46—59	6.40	5.46	6.51
W	27	Schmalkald Articles	1531 Psalm 30	6.38	5.47	7.50
T	28	Berlin Mission Society org.	1824 Psalm 40	6.37	5.49	8.48

## MOON'S PHASES

Last Quarter, 4th, 1.52 A. M.      First Quarter, 17th, 6.56 P. M.  
 New Moon, 11th, 4.04 A. M.      Full Moon, 25th, 3.34 P. M.



I feel the load of sin so vast,  
It sinks me to the grave;  
But let Thy blood wash out my sins,  
Since me Thou camest to save.

Week	Days Month	<b>March 1918</b>		Sun	Sun	Moon rises and sets H. M.
		MEMORABLE DAYS	Bible Readings	rises H. M.	sets H. M.	
F	1	Moravian Church estab. 1457	John 9: 1—12	6.35	5.51	9.50
S	2	John Wesley † 1791	John 9: 13—23	6.33	5.52	10.51
<b>9</b> Oculi, Third Sunday in Lent Luke 11: 14-28; Eph. 5: 1-9						
S	3	Peace Treaty, Paris 1871	John 7: 14—24	6.31	5.53	11.53
M	4	Bible Society in Rome org. 1872	John 9: 24—34	6.30	5.54	morn
T	5	Ostrogothic Kingdom of Italy 493	John 9: 35—41	6.28	5.55	.53
W	6	F. W. v. Bodelschwingh 1831	John 10: 1—11	6.26	5.56	1.51
T	7	Brit. and Foreign Bible Soc. 1804	John 10: 12—21	6.25	5.57	2.43
F	8	H. W. Beecher † 1887	John 10: 22—42	6.22	5.59	3.28
S	9	Ger. Ev. Miss. Society org. 1865	John 11: 1—16	6.21	5.59	4.11
<b>10</b> Laetare, Fourth Sunday in Lent John 6: 1-15; Gal. 4: 21-31						
S	10	Benjamin West † 1820	John 8: 51—59	6.20	6.00	4.47
M	11	Salzburgers arrive 1734	John 11: 17—31	6.18	6.02	5.16
T	12	Henry Bergh † 1888	John 11: 32—45	6.16	6.03	5.48
W	13	Alaska purchased 1867	John 11: 46—57	6.14	6.04	sets
T	14	Johann Semler † 1791	John 12: 1—19	6.13	6.05	8.54
F	15	Thomas Cramner † 1556	John 12: 20—33	6.11	6.06	10.10
S	16	Wilhelm Baur 1826	John 12: 34—43	6.09	6.07	11.22
<b>11</b> Judica, Fifth Sunday in Lent John 8: 46-59; Heb. 9: 11-15						
S	17	Georg Neumark † 1621	John 14: 1—14	6.07	6.09	morn
M	18	Alexander 251	John 12: 44—50	6.06	6.10	.27
T	19	David Livingstone 1813	John 13: 1—11	6.04	6.11	1.24
W	20	Johann E. Gossner † 1858	John 13: 12—20	6.02	6.12	2.15
T	21	Johann Sebastian Bach 1685	John 13: 21—38	6.01	6.13	2.55
F	22	Wolfgang v. Goethe † 1832	John 14: 1—14	6.00	6.14	3.30
S	23	Jonathan Edwards † 1758	John 14: 15—31	5.59	6.15	3.58
<b>12</b> Palm Sunday Matth. 21: 1-9; Phil. 2: 5-11						
S	24	Henry W. Longfellow † 1882	John 2: 12—17	5.57	6.17	4.23
M	25	Slave trade abol. in Engl. 1807	John 15: 1—17	5.55	6.18	4.48
T	26	Ludwig van Beethoven † 1827	John 15: 18—27	5.53	6.19	5.10
W	27	Hermann Th. Wangemann 1818	John 16: 1—15	5.52	6.20	rises
T	28	<i>Maundy Thursday</i>	John 13: 1—15	5.50	6.21	7.42
F	29	<i>Good Friday</i>	John 19: 1—42	5.48	6.22	8.43
S	30	Friedrich August Tholuck 1799	Psalms 16	5.46	6.23	9.45
<b>13</b> Easter Sunday Mark 16: 1-8; 1 Cor. 5: 6-8						
S	31	Japan opened 1854	1 Cor. 15: 50—58	5.45	6.24	10.46

## MOON'S PHASES

Last Quarter, 5th, 6.43 P. M. First Quarter, 19th, 7.30 A. M.  
New Moon, 12th, 1.52 P. M. Full Moon, 27th, 9.32 P. M.



I know that my Redeemer lives!  
 What comfort this sweet sentence gives!  
 He lives, He lives, who died for me  
 That I a child of God might be.

Week	Days	Month	<b>April 1918</b>		Sun rises	Sun sets	Moon rises and sets H. M.
			MEMORABLE DAYS	Bible Readings			
M	1		<i>Easter Monday</i>	Luke 24: 13—24	5.43	6.25	11.43
T	2		Thomas Jefferson 1743	John 16: 16—22	5.41	6.27	morn
W	3		Reginald Heber † 1826	John 16: 23—33	5.40	6.28	.35
T	4		Ambrose† 397	John 17: 1—8	5.38	6.29	1.23
F	5		Robert Raikes † 1811	John 17: 9—19	5.36	6.30	2.04
S	6		Albert Duerer † 1528	John 17: 20—26	5.35	6.31	2.41

**14** Quasimodogeniti Sunday John 20: 19-31; 1 John 5: 4-10

S	7	Johann Hinrich Wichern † 1881	Luke 15: 1—10	5.33	6.32	3.14
M	8	M. Chemnitz † 1586	John 18: 1—11	5.31	6.33	3.45
T	9	Lee's Surrender 1865	John 18: 12—24	5.30	6.34	4.12
W	10	William Booth 1829	John 18: 25—32	5.28	6.36	4.46
T	11	David Zeisberger 1720	John 18: 33—40	5.26	6.37	sets
F	12	Adoniram Judson † 1850	John 19: 1—15	5.25	6.38	8.57
S	13	Edict of Nantes 1598	John 19: 16—27	5.23	6.39	10.07

**15** Misericordias Domini Sunday John 10: 12-16; 1 Pet. 2: 21-25

S	14	Horace Bushnell 1802	Mark 12: 28—34	5.21	6.40	11.11
M	15	Albert Duerer † 1528	John 19: 28—42	5.20	6.41	morn
T	16	Peter Waldus † 1197	John 20: 1—18	5.18	6.42	.06
W	17	Luther in Worms 1521	John 20: 19—31	5.16	6.43	.51
T	18	Germantown slavery protest 1688	John 21: 1—14	5.15	6.44	1.29
F	19	Battle of Lexington 1775	John 21: 15—25	5.13	6.46	2.00
S	20	Rev. G. W. Wall † 1867	Psalms 69: 6—18	5.12	6.47	2.26

**District Offering.**

**16** Jubilate Sunday John 16: 16-23; 1 Pet. 2: 11-20

S	21	Anselm of Canterbury † 1109	Luke 19: 29—40	5.10	6.48	2.51
M	22	Origen † 251	Psalms 22: 4—12	5.09	6.49	3.13
T	23	William Shakespeare † 1616	Psalms 22: 13—23	5.07	6.50	3.36
W	24	Wilfrid † 709	Psalms 22: 24—32	5.06	6.51	4.00
T	25	Oliver Cromwell 1599	Psalms 99	5.04	6.52	4.25
F	26	Alexander Duff 1806	Jona 1: 1—20	5.03	6.53	rises
S	27	Otto Catelin † 1554	Jona 2: 1—17	5.01	6.55	8.38

**17** Cantate Sunday John 16: 5-15; James 1: 17-21

S	28	Friedrich Myconius † 1546	1 Peter 5: 1—11	5.00	6.56	9.37
M	29	Rev. Wilhelm Binner 1805	Jona 3	4.58	6.57	10.32
T	30	Washington inaugurated 1789	Jona 4	4.57	6.58	11.21

**MOON'S PHASES**

Last Quarter, 4th, 7.25 A. M. First Quarter, 17th, 10.07 P. M.  
 New Moon, 10th, 10.34 P. M. Full Moon, 26th, 2.05 A. M.



Is it rainy, little flower? Be glad of rain;  
 Too much sun would wither thee; 'twill shine again:  
 The clouds are often black, 'tis true,  
 But just behind them shines the blue.

Days		May 1918		Sun	Sun	Moon
Week	Month	MEMORABLE DAYS		Bible Readings		rises and sets
				H. M.	H. M.	H. M.
W	1	Battle of Manila	1898	Amos 2: 1—5	4.56	7.00
T	2	Athanasius †	373	Amos 2: 6—16	4.54	7.01
F	3	Monica †	388	Amos 3	4.53	7.02
S	4	Alexander Vinet †	1847	Amos 4	4.52	7.03
18 Rogate Sunday John 16: 25-30; James 1: 22-27						
S	5	Napoleon Bonaparte †	1821	1 John 4: 12—21	4.51	7.04
M	6	Alexander von Humboldt †	1859	Amos 5: 1—9	4.49	7.05
T	7	Pacific Railway completed	1869	Amos 5: 10—17	4.48	7.06
W	8	American Bible Society	1816	Amos 5: 18—27	4.47	7.07
T	9	Ascension Day		Mark 16: 14—20	4.45	7.08
F	10	London Rel. Tract Society	1799	Amos 6: 1—11	4.44	7.09
S	11	Johann Arndt †	1621	Amos 7: 1—9	4.43	7.10
19 Exaudi Sunday John 15: 26-16: 4; 1 Peter 4: 8-11						
S	12	Samuel Marsden †	1838	Rom. 13: 8—14	4.42	7.11
M	13	Jamestown founded	1697	Amos 8: 1—8	4.41	7.12
T	14	Gabriel Fahrenheit	1567	Amos 8: 9—14	4.40	7.13
W	15	Kaspar Olevianus †	1587	Psalm 86	4.39	7.14
T	16	Vitringa	1659	Psalm 19	4.38	7.15
F	17	Joachim of Floris †	1201	Psalm 95	4.37	7.16
S	18	American Baptist Miss. Soc.	1814	Psalm 28	4.36	7.17
20 Pentecost Sunday John 14: 23-31; Acts 2: 1-13						
S	19	India Mission assumed	1884	Acts 2: 1—18	4.35	7.18
M	20	Pentecost Monday		John 3: 16—21	4.34	7.19
T	21	Elizabeth Fry	1780	1 Sam. 1: 1—18	4.33	7.20
W	22	Nathaniel Hawthorne †	1864	1 Sam. 1: 21—28	4.32	7.21
T	23	Girolamo Savonarola †	1498	1 Sam. 2: 1—11	4.31	7.22
F	24	John G. Paton	1824	1 Sam. 3	4.31	7.23
S	25	Augustine of Canterbury †	632	1 Sam. 4: 1—18	4.30	7.24
21 Trinity Sunday John 3: 1-15; Rom. 11: 33-36						
S	26	Bede †	735	Isa. 53: 1—9	4.29	7.25
M	27	Dante Aleghieri	1265	1 Sam. 7: 1—17	4.29	7.26
T	28	John Calvin	1564	1 Sam. 8	4.28	7.27
W	29	Turks storm Constantinople	1453	1 Sam. 9: 1—14	4.27	7.28
T	30	Memorial Day		1 Sam. 9: 15—21	4.27	7.28
F	31	Josef Haydn †	1809	1 Sam. 10: 1—16	4.26	7.29

## MOON'S PHASES

Last Quarter, 3rd, 4.26 P. M.  
 New Moon, 10th, 7 A. M.

First Quarter, 17th, 2.14 P. M.  
 Full Moon, 25th, 4.32 A. M.



I live for those that love me, whose hearts are kind and true;  
 For the heaven that smiles above me, and awaits my coming too;  
 For the human ties that bind me, for the task my God assigned me,  
 For the bright hopes left behind me, and the good that I can do.

Days Week	Month	June 1918		Sun rises	Sun sets	Moon rises and sets H. M.
		MEMORABLE DAYS	Bible Readings			
S	1	J. F. Oberlin †	1826	1 Sam. 10: 17—27	4.25	7.30 morn
<b>22</b> First Sunday after Trinity Luke 16: 19-31; 1 John 4: 16-21						
S	2	Robert Browne †	1631	Matth. 27: 57—66	4.25	7.30 .14
M	3	Frances Havergal †	1879	1 Sam. 11'	4.25	7.31 .43
T	4	First Bible printed in Am.	1743	1 Sam. 12: 1—25	4.24	7.32 1.13
W	5	Boniface †	755	1 Sam. 13: 1—14	4.24	7.32 1.50
T	6	First Y. M. C. A. established	1844	1 Sam. 14: 1—23	4.24	7.33 2.24
F	7	Paul Gerhardt †	1676	1 Sam. 14: 24—45	4.23	7.33 3.09
S	8	August Hermann Francke †	1727	1 Sam. 15: 1—11	4.23	7.34 4.02
<b>23</b> Second Sunday after Trinity Luke 14: 16-24; 1 John 3: 13-18						
S	9	William Carey †	1834	1 Cor. 15: 35—49	4.23	7.35 sets
M	10	New Amsterdam founded	1614	1 Sam. 15: 12—23	4.23	7.36 9.18
T	11	Roger Bacon †	1294	1 Sam. 15: 24—35	4.22	7.36 9.56
W	12	William Cullen Bryant †	1878	1 Sam. 16	4.22	7.37 10.27
T	13	Luther marries	1525	1 Sam. 17	4.22	7.37 10.53
F	14	Flag Day (1777)	1	Sam. 18	4.22	7.38 11.19
S	15	Magna Charta	1215	1 Sam. 19	4.22	7.38 11.44
<b>24</b> Third Sunday after Trinity Luke 15: 1-10; 1 Peter 5: 6-11						
S	16	Unitas Fratrum	1722	John 21: 15—25	4.22	7.38 morn
M	17	Bunker Hill	1775	1 Sam. 20	4.22	7.39 .06
T	18	Albert Knapp †	1864	1 Sam. 21	4.22	7.39 .30
W	19	Chas. Hodge †	1878	1 Sam. 22	4.22	7.39 .57
T	20	Basel Mission Institute	1820	1 Sam. 23	4.23	7.40 1.26
F	21	J. G. Hamann †	1788	1 Sam. 24	4.23	7.40 2.01
S	22	Lieut. Adolph. Greely found	1884	1 Sam. 25	4.23	7.40 2.44
<b>25</b> Fourth Sunday after Trinity Luke 6: 36-42; Rom. 8: 18-23						
S	23	Elmhurst College dedicated	1873	Isa. 11: 1—9	4.23	7.40 3.35
M	24	John Cabot disc. Labrador	1497	1 Sam. 26	4.23	7.40 rises
T	25	Augustana presented	1530	1 Sam. 27	4.24	7.41 8.42
W	26	Julian Apostate †	363	1 Sam. 28	4.24	7.41 9.16
T	27	Joseph Smith (Nauvoo) †	1844	1 Sam. 29	4.24	7.41 9.50
F	28	Irenaeus †	202	1 Sam. 30	4.25	7.40 10.19
S	29	American Board C. F. M.	1810	1 Sam. 31	4.25	7.40 10.48
<b>26</b> Fifth Sunday after Trinity Luke 5: 1-11; 1 Peter 3: 8-15						
S	30	Raymond Lully †	1315	1 Kings 21: 11—24	4.26	7.40 11.06

## MOON'S PHASES

Last Quarter, 1st, 10.20 P. M.      First Quarter, 16th, 7.11 A. M.  
 New Moon, 8th, 4.02 P. M.      Full Moon, 24th, 4.38 A. M.



Our trust is not in mortal hosts,  
Nor in the arms that guard our coasts;  
Thine is the land and Thine the main,  
Without Thee all our work is vain.

Week	Days Month	<b>July 1918</b>		Sun	Sun	Moon rises and sets H. M.
		MEMORABLE DAYS	Bible Readings	rises H. M.	sets H. M.	
M	1	First World's S. S. Conv. 1889	2 Sam. 1	4.26	7.40	11.47
T	2	Emmaus Asylum opened 1893	2 Sam. 2	4.26	7.40	morn
W	3	Hans Egede lands in Greenl. 1721	2 Sam. 3	4.27	7.40	.23
T	4	<i>Independence Day</i> 1776	2 Sam. 4	4.28	7.40	1.04
F	5	Sir John Oldcastle 1360	2 Sam. 5	4.29	7.39	1.52
S	6	Johann Hus † 1415	2 Sam. 6	4.29	7.39	2.47

**27** Sixth Sunday after Trinity Matth. 5:20-26; Rom. 6:3-11

S	7	Hawaii annexed 1899	Isa. 9:1-7	4.30	7.39	3.47
M	8	Kilian † 689	2 Sam. 7	4.30	7.38	sets
T	9	Braddock defeated 1755	2 Sam. 8	4.31	7.38	8.26
W	10	William of Orange 1584	2 Sam. 9	4.32	7.38	8.56
T	11	Burn. of widows proh., India 1832	2 Sam. 10	4.33	7.37	9.22
F	12	Charles Kingsley 1819	2 Sam. 11	4.33	7.37	9.45
S	13	Treaty of Berlin 1878	2 Sam. 12	4.34	7.36	10.09

**28** Seventh Sunday after Trinity Mark 8:1-9; Rom. 6:19-23

S	14	Storming of the Bastile 1789	Psalms 46	4.35	7.35	10.32
M	15	Jerusalem taken 1099	2 Sam. 13	4.36	7.35	10.57
T	16	Anna Askew † 1546	2 Sam. 14	4.37	7.34	11.26
W	17	Chr. F. Schwartz in India 1750	2 Sam. 15	4.37	7.34	11.57
T	18	Infallibility of pope 1870	2 Sam. 16	4.38	7.33	morn
F	19	Missionaries Tanner and Jost 1885	2 Sam. 17	4.39	7.33	.36
S	20	Armada defeated 1588	2 Sam. 18	4.40	7.32	1.23

**29** Eighth Sunday after Trinity Matth. 7:15-23; Rom. 8:12-17

S	21	Friedrich Froebel † 1852	Heb. 3:1-15	4.41	7.31	2.19
M	22	Battle of Tours 732	2 Sam. 19	4.42	7.30	3.21
T	23	Methodist Society founded 1740	2 Sam. 20	4.43	7.30	rises
W	24	Thos. à Kempis † 1471	2 Sam. 21	4.44	7.29	7.49
T	25	Prof. A. Irion † 1870	2 Sam. 22	4.45	7.28	8.22
F	26	Robert Fulton 1765	2 Sam. 23	4.46	7.27	8.51
S	27	Atlantic Cable laid 1866	2 Sam. 24	4.47	7.26	9.21

**30** Ninth Sunday after Trinity Luke 16:1-9; 1 Cor. 10:6-13

S	28	Fourteenth Amendment 1868	Psalms 51	4.48	7.25	9.51
M	29	William Wilberforce † 1833	Gen. 1	4.49	7.24	10.25
T	30	William Penn † 1718	Gen. 2 and 3	4.50	7.24	11.04
W	31	Ignatius of Loyola † 1556	Gen. 4	4.51	7.23	11.50

**MOON'S PHASES**

Last Quarter, 1st, 2.42 A. M.      First Quarter, 16th, .24 A. M.  
New Moon, 8th, 2.22 A. M.      Full Moon, 23rd, 2.34 P. M.  
Last Quarter, 30th, 7.13 A. M.



**Fling out the banner! heathen lands  
Shall see from far the glorious sight,  
And nations, crowding to be born,  
Baptize their spirits in its light.**

Week	Days Month	<b>August 1918</b>		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
T	1	Robert Morrison † 1834	Gen. 5 and 6	4.52	7.20	morn
F	2	Martyrs under Nero 64	Gen. 7	4.53	7.18	.40
S	3	Victoria Nyanza discovered 1858	Gen. 8	4.54	7.17	1.39

**31 Tenth Sunday after Trinity Luke 19: 41-48; 1 Cor. 12: 1-11**

S	4	Hans Andersen † 1875	Psalm 120	4.55	7.16	2.41
M	5	Gen. Philip Sheridan † 1888	Gen. 9	4.56	7.15	3.44
T	6	Ben Johnson † 1637	Gen. 11	4.57	7.14	4.48
W	7	Henry IV. † 1106	Gen. 12	4.58	7.12	sets
T	8	Norwegian Mission Society 1842	Gen. 13	4.59	7.11	7.49
F	9	Robert Moffatt † 1883	Gen. 14	5.01	7.10	8.13
S	10	Jerusalem destroyed 70	Gen. 15	5.02	7.08	8.36

**32 Eleventh Sunday after Trinity Luke 18: 9-14; 1 Cor. 15: 1-10**

S	11	Japan abolishes paganism 1884	Matth. 7: 21—27	5.03	7.07	9.00
M	12	James Russell Lowell † 1891	Gen. 16 and 17	5.04	7.06	9.27
T	13	Jeremiah Taylor † 1657	Gen. 18	5.05	7.04	9.59
W	14	New Cologne Cathedral 1880	Gen. 19	5.06	7.03	10.33
T	15	Eusebius † 303	Gen. 20	5.07	7.01	11.16
F	16	Leipsic Mission Society 1819	Gen. 21	5.08	7.00	morn
S	17	Frederick the Great † 1786	Gen. 22	5.10	6.58	.05

**33 Twelfth Sunday after Trinity Mark 7: 31-37; 2 Cor. 3: 4-9**

S	18	Ole Bull † 1880	2 Kings 17: 9—23	5.11	6.56	1.03
M	19	Evangelical Alliance 1846	Gen. 23, 24: 1—18	5.12	6.55	2.09
T	20	Rev. Joseph Rieger † 1869	Gen. 24: 29—67	5.13	6.54	3.19
W	21	Moravian Missions begun 1732	Gen. 25	5.14	6.52	4.34
T	22	Santa Fe taken 1846	Gen. 26	5.15	6.51	rises
F	23	Increase Mather † 1723	Gen. 27	5.16	6.49	7.22
S	24	St. Bartholomew Massacre 1572	Gen. 28	5.17	6.48	7.56

**34 Thirteenth Sunday after Trin. Luke 10: 23-37; Gal. 3: 15-22**

S	25	Council of Nicea 325	Ezek. 37: 15—21	5.18	6.46	8.26
M	26	First Luth. Conf. in Am. 1748	Gen. 29	5.19	6.44	9.04
T	27	Hugo Grotius † 1645	Gen. 30	5.20	6.43	9.48
W	28	St. Augustine † 430	Gen. 31 and 32	5.21	6.41	10.39
T	29	Ulrich v. Hutten † 1523	Gen. 33	5.22	6.39	11.35
F	30	Mel. College taken over 1871	Gen. 34	5.23	6.38	morn
S	31	John Bunyan † 1688	Gen. 35	5.23	6.36	.34

**MOON'S PHASES**

New Moon, 6th, 2.29 P. M.      Full Moon, 21st, 11.02 P. M.  
First Quarter, 14th, 5.16 P. M.      Last Quarter, 28th, 1.27 P. M.



If you cannot cross the ocean and the heathen lands explore,  
 You can find the heathen nearer, you can help them at your door;  
 If you cannot rouse the wicked with the judgment's dread alarms,  
 You can lead the little children to the Saviour's waiting arms.

Week	Days Month	<b>September 1918</b>		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings			
				H. M.	H. M.	H. M.
<b>35</b>		Fourteenth Sunday after Trin. Luke 17: 11-19; Gal. 5: 16-24				
S	1	Calvin returns to Geneva 1541	1 Pet. 4: 1—11	5.24	6.35	1.35
M	2	<i>Labor Day</i>	Gen. 37: 1—17	5.26	6.33	2.39
T	3	Oliver Cromwell † 1658	Gen. 37: 18—36	5.27	6.31	3.43
W	4	First steamboat on Hudson 1807	Gen. 39	5.28	6.29	4.43
T	5	Continental Cong., Phila. 1774	Gen. 40	5.29	6.28	sets
F	6	Matthias Waibel † 1525	Gen. 41	5.30	6.26	6.41
S	7	Hannah More † 1833	Gen. 42	5.31	6.24	7.05
<b>36</b>		Fifteenth Sunday after Trin. Matth. 6: 24-34; Gal. 5: 25-6: 10				
S	8	Barmen Mission Society 1818	Dan. 4: 19—33	5.32	6.23	7.32
M	9	Giovanni Pasquali † 1560	Gen. 43	5.33	6.21	8.00
T	10	Perry defeats the British 1813	Gen. 44 and 45	5.34	6.19	8.34
W	11	Battle of the Brandywine 1777	Gen. 46	5.35	6.17	9.13
T	12	Francis Guizot † 1874	Gen. 47	5.36	6.15	9.58
F	13	Bat. on Plains of Abraham 1759	Gen. 48 and 49	5.37	6.14	10.52
S	14	James Fenimore Cooper † 1851	Gen. 50	5.38	6.12	11.51
<b>37</b>		Sixteenth Sunday after Trinity Luke 7: 11-17; Eph. 3: 13-21				
S	15	Ev. Mission Society, Basel 1815	Dan. 7: 15—28	5.39	6.10	morn
M	16	Mt. Cenis Tunnel 1871	Ex. 1 and 2	5.40	6.08	.58
T	17	Boston founded 1630	Ex. 3	5.41	6.07	2.07
W	18	Fugitive Slave Bill 1850	Ex. 4	5.43	6.05	3.21
T	19	Dr. Thomas J. Barnardo † 1905	Ex. 5	5.44	6.03	4.36
F	20	Temp. sov. of Pope ends 1870	Ex. 6	5.45	6.01	rises
S	21	Sir Walter Scott † 1832	Ex. 7	5.46	6.00	6.23
<b>38</b>		Seventeenth Sunday after Trinity Luke 14: 1-11; Eph. 4: 1-6				
S	22	London Mission Society 1795	Dan. 6: 10—23	5.47	5.58	7.02
M	23	Rhenish Mission Society 1828	Ex. 8 and 9	5.48	5.56	7.44
T	24	Evangelical Day, Chicago 1893	Ex. 10 and 11	5.49	5.54	8.24
W	25	Balboa discovered Pacific 1513	Ex. 12	5.50	5.53	9.29
T	26	Peace of Augsburg 1555	Ex. 13	5.51	5.51	10.29
F	27	Evangelical Union 1817	Ex. 14	5.52	5.49	11.30
S	28	Ger. Prot. Orph. Home, St. L. 1858	Ex. 15	5.53	5.47	morn
<b>39</b>		Eighteenth Sunday after Trin. Matth. 22: 34-46; 1 Cor. 1: 4-9				
S	29	"Ger. Ev. Syn. of N. A." adop. 1877	Psalms 145	5.54	5.46	.32
M	30	George Whitfield † 1770	Ex. 16 and 17	5.56	5.44	1.35

## MOON'S PHASES

New Moon, 5th, 4.43 A. M. Full Moon, 20th, 7 A. M.  
 First Quarter, 13th, 9.02 A. M. Last Quarter, 26th, 10.38 P. M.



**Soldiers of the cross, arise! gird you with your armor bright;  
Mighty are your enemies, hard the battle you must fight.  
Be the banner still unfurled, still unsheathed the Spirit's sword,  
Till the kingdoms of the world are the kingdom of our Lord.**

Days Week	Month	<b>October 1918</b>		Sun	Sun	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	rises	sets	
				H. M.	H. M.	
T	1	Marburg Conference	1529 Ex. 18	5.57	5.42	2.36
W	2	Johann Gutenberg †	1468 Ex. 19	5.58	5.40	3.36
T	3	George Bancroft	1800 Ex. 20	5.59	5.39	4.34
F	4	Theodor Fliedner †	1864 Ex. 21	6.00	5.37	5.34
S	5	Liberia a Republic	1847 Ex. 22	6.01	5.35	sets

**40** Nineteenth Sunday after Trinity Matth. 9:1-8; Eph. 4:22-28

S	6	Franz Daniel Pastorius arr.	1683 Ezra 1: 1—11	6.02	5.33	6.03
M	7	Henry M. Muehlenberg †	1787 Ex. 23 and 24	6.03	5.32	6.35
T	8	Rembrandt van Rijn	1669 Ex. 25	6.04	5.30	7.12
W	9	David Brainerd †	1747 Ex. 26	6.06	5.28	7.55
T	10	Schwabach Conference	1529 Ex. 27	6.07	5.27	8.46
F	11	Ulric Zwingli †	1531 Ex. 28	6.08	5.25	9.41
S	12	America discovered	1492 Ex. 29	6.09	5.23	10.43

**41** Twentieth Sunday after Trin. Matth. 22:1-14; Eph. 5:15-21

S	13	Kaiserswerth Deac. Home	1836 Ezra 6: 13—22	6.10	5.21	11.50
M	14	Battle of Hastings	1066 Ex. 30 and 31	6.11	5.20	morn
T	15	Ger. Ev. Ch. Ass'n. of West	1840 Ex. 32	6.13	5.19	.59
W	16	John Brown, Harper's Ferry	1859 Ex. 33	6.14	5.17	2.11
T	17	Andreas Osiander †	1552 Ex. 34	6.15	5.15	3.25
F	18	Edict of Nantes revoked	1685 Ex. 35	6.16	5.14	4.40
S	19	Surrender at Yorktown	1781 Ex. 36	6.17	5.13	5.56

**42** Twenty-first Sunday after Trin. John 4:46-54; Eph. 6:10-17

S	20	Philip Schaff †	1893 Ezra 10: 1—12	6.18	5.11	rises
M	21	Battle of Trafalgar	1805 Ex. 37 and 38	6.20	5.09	6.23
T	22	Karl Martell †	741 Ex. 39	6.21	5.08	7.17
W	23	William Penn lands in Am.	1682 Ex. 40	6.22	5.06	8.17
T	24	Rev. Oscar Lohr to India	1867 Lev. 1 and 2	6.23	5.05	9.21
F	25	Karl F. W. Walther	1811 Lev. 3	6.24	5.03	10.25
S	26	Barmen Mission Institute	1832 Lev. 4	6.26	5.02	11.28

**43** Twenty-second Sun. after Trin. Matth. 18:23-35; Phil. 1:3-11

S	27	Michael Servetus burned	1553 Psalm 1	6.27	5.00	morn
M	28	Eden Theol. Sem. dedicated	1883 Lev. 5 and 6	6.28	4.59	.31
T	29	Alfred the Great †	900 Lev. 7	6.29	4.57	1.30
W	30	Hiram Bingham	1789 Lev. 8	6.31	4.56	2.29
T	31	Luther's ninety-five Theses	1517 Lev. 9	6.32	4.55	3.27

**MOON'S PHASES**

New Moon, 4th, 9.05 P. M. Full Moon, 19th, 3.34 P. M.  
First Quarter, 13th, 11.00 P. M. Last Quarter, 26th, 11.35 A. M.



For all the mercies of the year  
We sing, O Lord, our praise to Thee;  
Accept our praise as offerings  
Of gratitude and loyalty.

Week	Days Month	<b>November 1918</b>		Sun	Sun	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	rises	sets	
				H. M.	H. M.	H. M.
F	1	First M. E. General Conf.	1792 Lev. 10 and 11	6.33	4.54	4.25
S	2	Jenny Lind †	1887 Lev. 12 and 13	6.34	4.53	5.25

**Reformation Day Offering for Eden Theological Seminary**

**44** Twenty-third Sun. after Trin. Matth. 22:15-22; Phil. 3:17-21

S	3	Stanley finds Livingstone	1871 Psalm 132:1-10	6.36	4.51	6.24
M	4	Mendelssohn-Bartholdy †	1847 Lev. 15	6.37	4.50	sets
T	5	Ludwig Harms †	1865 Lev. 16	6.38	4.49	5.53
W	6	Gustavus Adolphus †	1632 Lev. 17	6.39	4.48	6.43
T	7	Willibrord †	739 Lev. 18	6.41	4.47	7.37
F	8	John Milton †	1674 Lev. 19 and 20	6.42	4.45	8.36
S	9	Emil Frommel †	1896 Lev. 21	6.43	4.44	9.40

**45** Twenty-fourth Sun. after Trin. Matth. 9:18-26; Col. 1:9-14

S	10	Count v. d. R. Volmarstein †	1878 Ps. 132:11-18	6.44	4.43	10.46
M	11	Joh. Friedrich v. Schiller	1759 Lev. 22	6.46	4.42	11.55
T	12	Theodore Passavant †	1864 Lev. 23	6.47	4.41	morn
W	13	Stephen Gardiner †	1555 Lev. 24	6.48	4.40	1.05
T	14	Jean Paul †	1825 Lev. 25	6.49	4.39	2.16
F	15	Johann Kepler †	1630 Lev. 26 and 27	6.51	4.39	3.29
S	16	Suez Canal opened	1869 Num. 1	6.52	4.38	4.45

**46** Twenty-fifth Sun. after Trin. Mat. 24:15-28; 1 Thess. 4:13-18

S	17	David Zeisberger †	1808 Ps. 116:10-19	6.53	4.37	6.02
M	18	Ludwig Hofacker	1828 Num. 2	6.54	4.36	rises
T	19	Johann M. Boltzius †	1765 Num. 3	6.56	4.35	5.58
W	20	John Williams †	1839 Num. 4	6.57	4.34	7.04
T	21	Voltaire (Jean M. Arouet)	1694 Num. 5	6.58	4.34	8.09
F	22	Cecilia	232 Num. 6	6.59	4.33	9.16
S	23	Clement of Rome †	101 Num. 8	7.00	4.32	10.29

**Memorial Sunday Offering for Ministerial Relief**

**47** Twenty-sixth Sun. after Trin. Matth. 25:31-46; 2 Pet. 3:3-14

S	24	John Knox †	1572 Matth. 21:12-17	7.02	4.32	11.21
M	25	Isaac Watts †	1748 Num. 9	7.03	4.31	morn
T	26	Wm. Cowper	1731 Num. 10	7.04	4.31	.20
W	27	Jakob Boehme †	1624 Num. 11	7.06	4.30	1.18
T	28	Thanksgiving Day	Num. 12	7.06	4.30	2.15
F	29	Horace Greeley †	1870 Num. 13 and 14	7.07	4.30	3.16
S	30	Mark Twain (Sam. Clemens)	1835 Num. 15	7.08	4.29	4.16

**MOON'S PHASES**

New Moon, 3rd, 3.01 P. M. Full Moon, 18th, 1.33 A. M.  
First Quarter, 11th, 10.46 A. M. Last Quarter, 25th, 1.25 A. M.



Glory to God in highest heaven  
Who unto man His Son hath given,  
While angels sing with pious mirth  
A glad New Year to all the earth.

Days Week	Month	December 1918		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
48	First Sunday in Advent		Matth. 21:1-9; Rom. 13:11-14			
S	1	Abraham a Santa Clara † 1709	Zech. 4: 1—10	7.10	4.29	5.15
M	2	New Testament in Japanese 1879	Num. 16	7.11	4.29	6.14
T	3	Countess Schwarzb. Rudolst. 1706	Num. 17	7.12	4.28	7.11
W	4	Westminster Standards 1646	Num. 18	7.13	4.28	sets
T	5	Wolfgang A. Mozart † 1791	Num. 19	7.14	4.28	6.31
F	6	First Convert in Australia 1863	Num. 20	7.15	4.28	7.34
S	7	Konstantin Tischendorf † 1874	Num. 21	7.16	4.28	8.38
49	Second Sunday in Advent		Luke 21:25-36; Rom. 15:4-13			
S	8	Vatican Council 1869	Ps. 119: 97—112	7.17	4.28	9.46
M	9	Sir Anthony Van Dyck † 1641	Num. 22	7.17	4.28	10.55
T	10	Treaty of Paris 1898	Num. 23	7.18	4.28	morn
W	11	Max Schenkendorf † 1817	Num. 24	7.19	4.28	.03
T	12	Albrecht von Haller † 1777	Num. 26	7.20	4.28	1.13
F	13	Phillips Brooks 1835	Num. 27	7.21	4.28	2.26
S	14	First Wireless across Atl. 1901	Num. 28	7.22	4.28	3.38
50	Third Sunday in Advent		Matth. 11:2-10; 1 Cor. 4:1-5			
S	15	Isaak Walton † 1683	Matth. 12: 1—13	7.22	4.29	4.50
M	16	Boston Tea Party 1773	Num. 29	7.23	4.29	6.02
T	17	John Greenleaf Whittier 1807	Num. 30	7.24	4.29	rises
W	18	Thirteenth Amendment 1865	Num. 31	7.24	4.29	5.48
T	19	Bayard Taylor † 1878	Num. 32	7.25	4.30	6.55
F	20	Catharine Luther † 1552	Num. 33	7.26	4.30	8.00
S	21	Pilgrims land 1620	Num. 34	7.26	4.31	9.05
51	Fourth Sunday in Advent		Jno. 1:19-28; Phil 4:4-7			
S	22	Dwight L. Moody † 1899	Jer. 33: 12—26	7.26	4.31	10.07
M	23	Cotton Mather † 1652	Num. 35	7.27	4.32	11.07
T	24	Christmas Eve	Num. 36	7.27	4.32	morn
W	25	Christmas Day	Luke 2: 1—14	7.28	4.33	.06
T	26	Second Christmas Day	Luke 2: 15—20	7.28	4.33	1.06
F	27	David Nitschmann 1696	Psalm 108	7.28	4.34	2.05
S	28	Lord Macaulay † 1858	Psalm 118	7.29	4.35	3.04
52	Sunday after Christmas		Luke 2:33-40; Gal. 4:1-7			
S	29	William Ewart Gladstone 1809	Heb. 2: 10—18	7.29	4.36	4.03
M	30	New Mexico purchased 1853	Psalm 91	7.29	4.37	5.01
T	31	New Year's Eve	Psalm 90	7.30	4.37	5.56

## MOON'S PHASES

New Moon, 3rd, 9.19 A. M.      Full Moon, 17th, 1.17 P. M.  
First Quarter, 10th, 8.31 P. M.      Last Quarter, 25th, .30 A. M.



## Three Fundamental Principles of the Reformation

As the year 1917, which has brought us the memory of the great men and events and deeds of the Reformation, draws to a close, one feels the need of grasping in some brief tangible form the message and the meaning of this important period in the history of the Christian Church. The principles established and developed thru this great movement are of such great importance and profound significance that it seems desirable to state them once more so that their meaning may not be lost in the years that follow. These principles have been very tersely and plainly stated in the devotional exercises during the conference of the Missouri District, by Pastor Theodore Oberhellmann, and we are presenting them to our readers as a valuable help in appreciating more fully the meaning of the Reformation for their Christian faith and the work of the Evangelical Church. Upon the correct and complete understanding of these principles depends the right appreciation of the Reformation, of the Evangelical Church and of Christian unity. Inseparably connected with this appreciation is love and loyalty to our Church. One can appreciate and love only that with which one is fully familiar. We cannot expect that the members of our churches should love and honor their Church as long as they are not familiar with her glorious principles. Such an appreciation of our Church on the part of her members is all the more necessary, yea, it becomes an inevitable duty, as our Church, as a Church of the Reformation, and as the Church of Christian unity, is often misunderstood and antagonized, and may be misunderstood and antagonized still more in the future.

The first two of these three fundamental principles of the Reformation concern themselves directly with the Reformation, the first with the subjective and the second with the objective side. The former is also called the material principle, while the latter is known as the formal principle. By the first we understand the justification of man by grace thru faith, under the latter the supremacy of the Holy Scriptures.

More than on any other word of Holy Scripture the material principle of the Reformation rests upon Romans 3: 28: "*We reckon therefore that a man is justified by faith apart from the works of the law.*" The chapter of Romans from which these passages are taken, with its three important propositions: "For there is no distinction; for all have sinned and fall short of the glory of God," verse 23; "Being justified freely by His grace thru the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation thru faith in His blood



to show us righteousness because of the passing over of the sins done aforetime, in the forbearance of God," verses 24, 25; and "We reckon therefore that a man is justified by faith apart from the works of the law," may rightly be called the fundamental chapter of the Church of the Reformation. Paul, the apostle of faith, proves to us that we have all sinned, that we are justified freely thru the Grace of God, and that we are justified by faith. He shows us there how much we need salvation, how salvation is offered to us, and how we may accept and appropriate it. All mankind, Jews as well as Gentiles, are sinners, and as sinners they have fallen away from the fellowship of God and lost God's glory. All may be justified, but not thru any merit or worthiness on their part, but by grace, thru faith in the redemption that is in Christ Jesus. The redemption has been accomplished thru the atoning blood of Christ, which, like the throne of grace of the ark of the covenant after it was sprinkled in the blood of the sacrifice, covers the curse of the law, the sin and the guilt of mankind with its atoning power, because the punitive justice of God has been fully satisfied, the wrath of God turned into mercy, and forgiveness of sins made possible. In obtaining forgiveness of sins the sinner obtains justification; he accepts and grasps this by faith alone, that is, thru heart-felt trust in the reconciling grace of God in Christ as called forth by God and as offered in the Gospel.

Thru the Reformation this biblical doctrine of justification by grace thru faith alone has again come into its own and has come down to us as a precious heritage. Contrary to the justification by good works which the Church of Rome teaches, a doctrine which bound conscience and left without peace and assurance those who most earnestly longed for it, the Reformation emphasizes the forgiveness of sins as the merit, or really the work of Christ, which becomes our own only by faith as we attain the right personal relationship to God. Just as Christ did in His day, so the Reformation places the chief emphasis upon the personal relationship of man to God, which is not, as in the Church of Rome, a relationship of bondage, but a free relation of sonship. In the Church of Rome grace also has a place, but it is a subordinate place, grace makes good what man himself cannot accomplish. Over against this view the Reformation stresses the words: "*By grace alone, thru faith alone.*"

It is not so much my task at this time to deal with the justification of the sinner or with the faith thru which he is justified, as rather to present justification thru faith as something that can be experienced and inwardly witnessed. Justification thru faith is not only a doctrine, it is rather, as Martensen says, "the expression for Christian subjectivity." Justified by faith, that was what Luther's whole life and personality expressed. When we review the life of Luther



we find that the thought of a God of wrath and punishment pervaded his whole religious life, until at last, after long and severe struggles, he makes his way to a better knowledge. To regard God and Christ as strict judges was the result of his education and training and of various events that had stirred him deeply. Often the diligent reading of the Bible which he found in the library of the University rather confirmed and corrected his one-sided view of God, for his eye remained set upon the passages dealing with the justice of God, by which he understood the penalties of God's justice. In the agony of his soul he entered the monastery, where he hoped to find rest for his soul and to obtain justification in the sight of God thru good works. There he left no prayer unspoken or ceremony unobserved and nothing undone which might help him find justice in the sight of the eternal judge; but no peace came to his heart, the agony of his soul rather increased from day to day. Only when one of the monks reminded him of the words of the third Article: "I believe the forgiveness of sins," and when his noble-minded superior, Dr. Staupitz, pointed him to the wounds of Christ, did the light of a new knowledge slowly begin to dawn in his heart.

As professor of the newly founded university at Wittenberg, where, in addition to a vast amount of work, he read diligently the writings of Augustine and the Bible, and explained the latter in public lectures, further rays of light fell into his heart, but the light he sought he did not find. He came to Rome as one who sought righteousness and peace, but he found neither, tho heaven was supposed to be nearer to the earth there than anywhere else in the world. When, he with many others, tediously crept up the stairway of Pilate a voice seemed to say to him, "The just shall live by faith." Tho he had not been in Rome in vain he returned to Wittenberg in disappointment. At Wittenberg he was made a doctor of theology. Soon after he was given the chair for the interpretation of the Bible. Here he gained a clear perception of the truth and at last became an evangelical Christian. It was this truth, which he had long sought, and which he had finally found, thru great agony of soul, which he had inwardly lived thru and witnessed: "Justified thru faith alone," that made him glad and happy, which became the center of all his lectures, sermons and writings, and which showed like a golden thread thru all his activity. Significant are the words found in the announcement of his death to the students of the University: "Alas, there is gone from us the guide and the chariot of Israel, who has governed the Church in this period of the world's old age, for it was not human wisdom that he discovered the doctrine of forgiveness of sins and the confidence in the Son of God, but God has revealed it thru this man whom He has raised up."



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Thank God, the doctrine of the justification by Grace thru faith is still the most precious and glorious jewel of the Evangelical Church and shall always remain so. But it is not the possession of this doctrine, but the acceptance of grace thru faith that justifies us and leads us to peace and the assurance of salvation, even tho the personal experience of salvation, corresponding to the imperfection of our present Christian life, is still and always will remain in part only. "Justified thru faith!" May all of us experience it more and more in our inner life as the power of God unto salvation to every one that believeth, and as the righteousness of God from faith unto faith.

#### **The Formal Principle of the Reformation**

*"But the Word of the Lord abideth forever, and this is the word of good tidings which was preached unto you."* 1 Peter 1-5.

If the subjective side of the Reformation movement is justification by faith, the objective side is the so-called formal principle, which concerns itself with the supremacy of the Bible. We rejoice gratefully because of the revival of the subjective personal Christianity which we owe to the Reformation. We are no less grateful, however, as children of the Reformation for the Holy Scriptures, the source and standard of divine truth, which the Reformation has again restored to its position of supremacy in the Church, and whereby there has been reopened to Christendom the direct access to the true fountain of life, the source of all salvation. Without the Holy Scriptures, the source and standard of divine truth, the first would be impossible, we could not speak of subjective Christianity, of a personal inward experience of salvation. The Reformation therefore does not emphasize the one at the expense of the other, but desires only, as Martensen expresses it: "A union of the objective and the subjective, of the content of faith and the inwardness of faith, of divine revelation and religious self-consciousness."

The Reformation recognized in the Bible the sole infallible and only reliable and dependable standard of divine truth, which exists and is valid for all times. This position does not rob tradition of its rightful significance and true value. Both Luther and Melancthon express great reverence both for dogmatic and ritual tradition, as is witnessed, for instance, by the fact that the German Reformation retains the essential principles of the Church year, as well as the liturgy and the Church hymns. The Scriptural principle was not separate from the traditional, but the latter was placed into the proper relationship with the former. The question: Who has supreme authority in matters of faith and life? was answered by Roman Catholics: the Church, that is, the Pope. The Reformation, however, answered: The Word of God must be supreme, for it is the infallible guide of human conscience. For the Reformers the Holy Scriptures occupied the very first



and highest place, it was the Book which was higher than any other human authority. The human factor was deposed from the position it had usurped for itself, while the divine factor was proclaimed as decisive for the inner life. In opposition to the human authorities, which placed themselves beside and even above the Bible, burdening and confusing the consciences of men, the Reformation has exalted the supreme authority of the Word of God, the saving truth which is revealed in the Bible. For the Reformers the Word of God was the touch-stone with which they tested everything. Whatever agreed with the Bible was, to use the words of Caspari, "light from the light of God"; whatever did not agree with it was "poison in a beautiful, enticing cup, worm-eaten fruit, ugly, filthy; no refreshing draught that made the eye to sparkle, but an opiate that confused the mind and made the heart foolish." How Luther tested everything with the Bible and was guided and bound by it is witnessed by the answer he gave to the Diet at Worms when he was asked to give an answer "without horns or teeth" as to whether or not he would retract his writings: "Unless I am convinced by testimonies of the Scriptures or by clear argument—since I believe neither the pope nor the councils alone, as it is clear they have often erred and contradicted themselves—I am conquered by the Holy Scriptures I have quoted and my conscience is captive to God's word; I cannot and will not retract anything, since it is unsafe and dangerous to do anything against conscience."

"The Word of the Lord abideth forever." All products of the human mind, and also the decrees of Church councils, have at best only temporary value, but the Word of God abideth forever. "Heaven and earth shall pass away, but My words shall not pass away." Toward the end of the eighteenth century, Voltaire, one of the bitterest enemies of God and religion, said: "In a hundred years the Bible will be an unknown book and will only be found in the museums as a sign of the foolishness of former generations." Another report makes him to say: "This was once a glorious book, but it has seen its best days. In a hundred years it will be out of date." History teaches us that never was a prophecy more false and untrue. The Word of God abideth forever because the eternal God who has revealed Himself in this word abides forever, and, as the Unchangeable One, lives and works above the coming and the going of humanity, above the growth and the decay of human glory. God's word abideth because He abideth of whom it bears witness, who is the center of the word: "Jesus Christ, the same yesterday, to-day and forever," who has exchanged His divine glory with human poverty and lowliness, who has purchased for us the righteousness of God thru His suffering and death, and whose divine power has gained the victory over death and of the powers of death.



"All flesh is as grass and all the glory thereof as flower of grass. The grass withereth and the flower falleth." Yea, verily, men come and go, and the products of their mind are set aside or done away with by later generations. One thing only abideth, the Word of God, and that which the Word of God has created in us, i. e., so much of the Word of God and its power as has combined itself with and been assimilated by our inner life and being.

"This is the word of good tidings which was preached unto you." God be praised that we belong to a Church that is rightly called the Church of the Word, the Church which has put the authority of the Word of God upon its banners, which stands upon the Word of God as the Rock of Ages, and upon this word alone, and which also seeks to place all her members upon this same rock. This she shall and will do also in the future. There is no shield so safe and strong, no sword so surely victorious against Roman Catholic tradition and Church authority, which has reached its climax in the infallibility of the Pope; against all the Romanizing tendencies that seek to enter the Church and which represses the free activity and the absolute supremacy of the Grace of God; against Anglican high churchianism, with its adoration of tradition, with its exercise of an oppression very similar to that of Rome; against hyper-orthodox, Lutheranism, which exalts the confessions to absolute standards of doctrine; against the efforts to establish false authority; against the materialism, which holds nothing sacred, and which makes use of the most unholy means to achieve its ends; against the constantly increasing indifference, which probably does more to hinder the Lord's work on earth than any other one cause; against the false tolerance—yes, against anything that may deprive one of the sure and firm foundation of our hope—against all these there can be found no shield that protects us so fully, no sword that strikes so victoriously as the truth, the Word of God.

"And tho this world, with devils filled,  
Should threaten to undo us;  
We will not fear, for God has willed  
His truth to triumph thru us:  
The prince of darkness grim,—  
We tremble not for him;  
His rage we can endure  
For lo! his doom is sure,  
One little word shall fell him."

The word is the supreme authority, and divine Grace the only salvation, indispensable for all times; these are truths with the preaching of which the Evangelical Church stands upon a field all its own. We shall stand for them and shall proclaim them at all times and in every movement of the time. Firmly rooted in these truths, we shall be armed



against all falsehood and deception from whatever side they may come, in the deepest and most intimate questions of heart and mind. May it be our motto and our prayer:

"Thy word is sure;  
May it secure  
My confidence forever.  
Let reason's pride  
Ne'er be my guide,  
From faith my soul to sever.

Teach me, O Lord,  
To prize Thy Word,  
This gift of matchless favor:  
Be it my wealth,  
Be it my health,  
My strength and life forever."

#### The Ideal Principle of the Evangelical Church

*"That they may all be one; even as Thou, Father, art in me and I in Thee, that they also may be in us; that the world may believe that Thou didst send Me."* John 17: 21.

This is the principle of Evangelical unity, the distinguishing characteristic of the Evangelical Church. The year 1917 means much to us, not only because it is the 400th anniversary of the Reformation, but also because we desire to observe the centenary of the Evangelical Union, established on the occasion of the third centenary of the Reformation, and to give to it the attention which it deserves. To combine the centenary of the Evangelical Union with the quadricentenary of the Reformation; to praise the Lord and Head of the Church for both, and to remind ourselves: "Hold high aloft, O Evangelical Church, the banners of thy glorious confessions,"—all this is so self-evident that we cannot imagine a worthy celebration of the one of these historic facts without at the same time remembering and observing the other.

The idea of the Evangelical Union goes back to the period of the Reformation. To unite the two Protestant Churches which the Reformation had brought forth, the Lutheran Church in monarchic Germany and the Reformed Church in free Switzerland, the two Churches which agreed in the chief articles of faith and both of which stood squarely upon the principle of the Reformation, and held firmly to the justification of the sinner by grace thru faith, was the aim of the leaders of both movements. Unfortunately these efforts were unsuccessful. The two streams which arose from the same source, flowed side by side for centuries. Now and then it seemed as tho they were approaching each other and were about to unite into one



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The King's Business in our Home Land is the Great Task of the Board for Home Missions. Its Aim and Purpose is to Organize and Aid New Congregations; to Preach the Gospel to the Indifferent and the Unchurched; to Lend a Helping Hand to the Immigrant; to Guide the Home-seeker to Christian Communities, and to Seek out and Rescue the Wayward and the Fallen.

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They Need a Salary that Enables them to Live and to Labor without Anxiety for the Future, and to Put Forth their Best Efforts of Mind and Body in the Performance of their Difficult Duty. Every Evangelical Church can Double its Contribution for this Work During the Next Year.

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Send all CONTRIBUTIONS to the General Treasurer, Rev. H. Bode, 1740 N. Euclid Ave., St. Louis, Mo.

### THE IMMIGRANT AND SEAMEN'S MISSION Baltimore, Md.

#### THE PURPOSE

The Purpose of this Mission is 1) to Serve the Immigrants at the Pier when Landing, at the Immigrant Home when Seeking Shelter, Employment or Help, and here in the City when Employed but still in Need of Social or Spiritual Service; 2) to Assist Emigrants who Leave this Country for Good, as well as Tourists, Especially Members of Evangelical Congregations who Visit Europe by Way of Baltimore; 3) to Help the Seamen in Port by Conducting Services on Board their Ships, Visiting the Sick among them in the City Hospitals, Providing a Reading and Rest Room for them at the Home, and Arranging for Suitable Social Gatherings.

#### THE WORK

On Account of the War both Immigration and Emigration have Naturally Ceased, but the Three German Steamers Laid up in this Port Gave Ample Opportunity for Work among the Seamen During the Last Year, the Seamen's Pastor Visiting on Board Regularly once a Week and at Times oftener, until the Crews were Interned on Good Friday last, and the Ships Seized.

We are Tiding a Divinely Blessed Christian Task over to a Brighter Future. Please, do not Fail to Remember the Immigrant and Seamen's Mission when Praying for God's Kingdom and when Giving for His Cause. Rev. Otto Apitz, 1308 Beason St., Locust Point, Baltimore, Maryland, Pastor.

Read all about this Important Branch of Evangelical Effort in THE EVANGELICAL HERALD, "The Paper for Evangelical Churches and Homes," one Year for \$1.25. Eden Publishing House, St. Louis, Mo.



river, but again and again they separated. But the gulf which separated both Protestant Churches from each other was not so great as the opponents of union contend. It is true that Luther at the conference at Marburg, 1529, which had been arranged by the Landgrave Philip of Hessa, in a moment of hesitation, rejected Zwingli's hand of fellowship, and uttered the harsh words: "You have a different spirit from ours," but he showed a more conciliatory spirit later on and proved that he was not hostile to the idea of union. In support of this we point to the cordial letter addressed toward the close of 1537 to the Reformed churches in Switzerland, and in which he said among other things: "There has been enough of fighting and of shouting. And quite humbly would I pray you to regard me as one who is sincere in striving for unity; so far as it is possible I shall do all I can—May the Father of all mercies and the God of all comfort grant unto both of us His Holy Spirit, which should weld our hearts together in Christian love and effort, that all froth and filth of human and devilish wickedness be cast out, to the glory and honor of His holy Name and to the salvation of many souls, in the face of Satan and the Pope and all their adherents." In the following year he even calls the separation of the two Churches an offense and stumbling block and expresses the hope that God may soon make an end of it. But that which the Reformers and their co-laborers recognized as the aim of the Reformation was not brought about during their life-time.

Unfortunately space forbids us to discuss fully the various attempts to bring together the two branches of Protestantism. We can only briefly allude to some of the most important facts and events. That the consciousness of unity of the spirit in one body had not vanished with the death of the Reformers is shown especially in the commission appointed at the instance of King Sigismund of Poland, which met at Sendomir in 1570. At the close of the consensus agreed upon, we find the words: "May God the Father, the Author and Bountiful Source of all comfort, and peace, bless our sacred harmony, our union, our alliance and our treaty to the honor of His Name and the building up of the Church." The further development of the union idea was hindered by the publication of the Formula of Concord agreed upon by the strictly Lutheran theologians in 1580, which erected a wall of division between the Lutherans and the Reformed, as well as by the resolutions adopted at the Synod of Dort in 1619, by which the Reformed separated themselves from the Lutheran. In the course of time, however, the idea of union came to the surface again and again. It was promoted by Philip Jacob Spener, the father of Pietism, who stressed not pure doctrine but pure living. But Pietism also degenerated and did not keep the promise it had made. Then came



the time of the so-called enlightenment, which, however, was really a terrible darkening. The differences of doctrine were now foggy and obscure and the sermons dealt only with duty and with virtue. Both Churches of the Reformation suffered equally under the curse of the times, against which they showed no power of love, because they had departed from the firm foundation of the Gospel. The glorious principle of the Reformation remained only as a paper remnant of a time long past. The two Churches showed the least contamination by rationalism where they dwelt harmoniously together.

It was at this time that Frederick William III became King of Prussia. He was the man providentially chosen to realize the union which the Reformers had longed for and which had been sought thruout the centuries. On September 27, 1817, while preparations were going on for observing the tercentenary of the Reformation, he proclaimed the establishment of the Evangelical Union in Prussia. The manner in which the King regarded this union appears from the following passage of this document: "Union can have value only when neither persuasion nor indifference has part in it; only when it proceeds from personal convictions; when it is not only an outward coming together, but when it is firmly founded in the unity of hearts according to purely biblical principles, and when it has its life and power in these principles." This shows clearly that the king did not intend to force a union. The reproach that the king of Prussia had "made" the Evangelical Union is therefore foolish and untenable. The Evangelical Union was not *made*, it *grew*, it was the result of centuries of sincere efforts, borne of the Holy Spirit, as given to His Church, by the Lord Himself.

The Evangelical Idea was transplanted into our own land in 1840, when the Church Association of the West was founded, out of which there has since grown the German Evangelical Synod of North America. The Evangelical Idea is the specific and distinguishing characteristics of the Evangelical Church. "Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of us all, who is over all, and thru all, and in all." This word of one of the apostles of Christ, who perhaps more than any of the others recognized the will of his Lord and sought to realize it, has become the motto of the Evangelical Church. She desires above all that unity of the members of the body of our Lord, for which he prayed so fervently during the last night of his life on earth: "That they may all be one; even as Thou, Father, art in me, and I in Thee, that they also may be in us, that the world may believe that Thou didst send me." It was the purpose of His high-priestly intercession, in which He not only



included the disciples there present, but all others who were to believe in Him thru their word, it was the goal toward which His heart yearned, that *they might all be one*. He fervently desired to restore the unity of the human race, which had been torn asunder by sin and Satan, thru reconciliation with God, and to unite all those who believed in Him, in spite of their diversity of belief and temperament into one body, fitly framed together by love.

The basis upon which this unity was to rest Jesus points out with the words: "Even as Thou, Father, art in me and I in Thee, that they also may be in us." This basis is therefore none other than that which also unites the Father and the Son. The result which is to follow this unity is: "That the world may believe that Thou didst send me." In other words, this unity of the believers was to be the strongest possible testimony to the world that Jesus Christ was the Son of God.

Recognizing this will of its Head and founder, and impelled by the desire to fulfill it, the Evangelical Church has placed the Evangelical Idea upon its banner. The Evangelical Union as we understand the spirit of the Master, who prayed for it, need not imply an outward organic union of all churches. We rather understand it to mean, what most evidently corresponds with the spirit of the Master, and which is necessarily implied, that Christians learn to understand and to appreciate one another, according to the diversities which the Spirit of God finds in the Church. The unity of the Church does not exclude diversity, but rather includes it, just as diversity does not hinder unity but emphasizes it as that which it really is and ought to be. Any union which destroys diversity is only a dead and rigid uniformity. Where, however, true unity exists, where Christians understand and appreciate one another, according to the differences and diversities which the Spirit of God has wrought; where the individual in his *own* particular way enters into fellowship with the other, in full appreciation of *his* peculiar way, there a basis has been found where differences cease to be a cause of dissensions, strife, jealousy and hostility, thru which that is torn down and destroyed which they themselves have built; there the basis has been discovered upon which a harmonious and effective co-operation for the upbuilding of the Kingdom of God on earth, and the glorification of His Name becomes possible.

An outward organic union of the different denominations is, at least at present, unthinkable and impracticable. It would be easier to weld cold iron together than to unite denominations. On the other hand, to esteem and appreciate members of another Church body, who agree with us in the Christian fundamentals, but differ from us in unessentials and have opinions of their own, and to rec-



ognize them as brothers, is not only possible, but is a positive command of Him, who is the Lord and Master of us all. Where love toward Him is the dominating element in Church, there is unity, even in the face of outward separation. No wall, be it ever so high and broad, can keep my heart away from Him whom I love, and even tho all denominational walls should be torn down, this would not mean union, if love were not the binding element. That they might be one in love, is the unity which the Lord has sought, the only unity practicable in this world.

The beautiful and glorious picture of that unity which Christ, the Head of the Church, desired and still desires, has already been shown to mankind. We are told that the members of the first Christian Church were, "not one mind, and one belief, but *'one heart and one soul.'*" The pagans of that day were obliged to confess with admiration: "Behold how they love one another." And our foreign mission work of today offers many precious proofs of the unity of the Spirit in the bond of peace, in contrast to which our differences and divisions here at home, with their misunderstandings and animosities, their strife and envy, appears in a very doubtful light.

"That they may all be one; even as Thou, Father, art in me, and I in Thee, that they also may be in us; that the world may believe that Thou didst send me." What a glorious goal is here set for the Church! Might we learn to recognize the will of our Lord more fully and clearly. May our Evangelical Church become more and more the instrument in the hands of the Lord, thru which this high and glorious goal may finally be reached.

#### A PRAYER FOR UNITY

O Lord, who in that last sad night,  
Before Thou diedst for men,  
Didst show Thy glorious, boundless love  
To those about Thee then:

Remind Thy followers of today,  
Who often disagree,  
Thy very last most fervent prayer  
Was for their unity.

Help us o'ercome the selfish pride  
That mocks humility,  
And lead us to that greater love  
That shows our love for Thee!

—Nicolaus L. von Zinzendorf.



### THE BOARD FOR FOREIGN MISSIONS

#### See the Official Directory for the Names of the Officers and Members of the Board

For Three Decades the Evangelical Church has been Working Successfully in the Central Provinces of India, the Foreign Field to which God Directed our Attention Thirty-three Years ago. Of the 315,000,000 Souls in India our Church is Responsible for 2,000,000. If these Two Million People are to Hear the Gospel it must be thru our Missionaries and their Native Helpers. In Addition our Workers Gather and Care for the Orphans and the Lepers; Give the Boys and Girls Secular and Religious Instruction in Schools; Teach them Manual Labor, and Give the Sick Medical Treatment. Because the Work has been Successful in the Past, and is even more Promising for the Future, our Missionary Conference Sends this Plea for Workers: "Send us at once Four Ordained Workers, and one every Year for Six Years." This Request is in Harmony with a Resolution of the Board at its last Meeting: "To Increase the Working Staff Fifty Percent During the next Four Years."

One Hundred and Seventy-six Boys are Enrolled in the High School at Raipur. Each Year the Number Increases Rapidly. Even tho the Bible is Taught Regularly by one of the Missionaries, many more non-Christian Parents are Anxious to Send their Boys, so that a New Building will soon be Necessary. More than 4,400 pupils, of which 700 are Girls, Receive Bible Instruction in our Mission Schools.

In order not to Leave the Native Women without the Comforting Gospel, we have Four Zenana Workers who, with their Fifteen Bible-women are Kept Exceedingly Busy Visiting the Homes of the Purdah Women.

Almost 500 Inmates of the Leper Asylums at Chandkuri and Raipur are Ministered unto Medically and Spiritually by our Missionaries; Sixty-three Untainted, Healthy Children of Leper Parents Receive Good Training and Instruction, so that they may Become Useful in the Work for God and their own People.

The Evangelistic Work, which, with the Educational Work is most Important, can not be Carried on Efficiently and to the Extent Desired without more Modern Means. Our Twelve Missionaries must Cover a Territory of 31,000 Square Miles with 8,000 Villages. Only a few Months of the Year are Adapted to Itinerating; in this Short Time they Visit Distant Outstations and Preach in Villages which have not been Reached Previously.



The Sixty-five Outstations must be Visited Regularly in order to Inspect the Work of the Native Teachers and Catechists, to Encourage and Cheer them, to Give them Advice and Assistance. Traveling all these Distances in an Ox-cart Takes much Precious Time. With the Aid of a few "Fords" the Workers could Multiply their Working Powers many Times, and the Valuable Time now Spent in Ox-carts could be Used to Reach Three and Four Times as many Places to Preach the Gospel. MONEY FOR THE AUTO-FUND and for every other Branch of the Work, can be Sent to Rev. H. Bode, 1740 North Euclid Ave., St. Louis, Mo.

The Money Received for Foreign Missions at Present from our 1,400 Churches does not Suffice to Carry on the Work to the best of our Ability. About \$25,000 are Paid out Annually for the Salaries of Fourteen American Missionaries, Eighty-five Catechists, 185 Teachers, Fifteen Bible Women and for the Support of Sixty Orphan Children. About \$10,000 are Needed each Year for Repairs to Schools and Houses, for New Buildings and Medicine; Several Thousand Dollars are Needed for Office and Agitation Work at Home; Money is Needed for the Sending of New Workers. To Carry out the Adopted Plan of a Fifty Percent Increase the Board Needs a Fifty Percent Increase in Income During the Next Four Years. For 1918 \$50,000 will be Needed, Especially since many Repairs and New Buildings and Extension Work has been Postponed on Account of the War. The Furlough of many Missionaries is Overdue, New Workers must be Sent to Do their Work During the Time of their much Needed Rest and for Expansion Work after their Return. The Doors are Open in every Respect, the Lack of Money and Workers Keeps us from Entering. Mass Movements are Taking Place in many Parts of India, such a Movement toward Christianity is Expected in our Field; we Must have Sufficient Workers Prepared to Instruct them when they do Come. God has Opened the Doors, Let our Churches give the \$50,000 for 1918 and then our Workers can Enter into the Open Doors before they Close again. NOW IS THE OPPORTUNITY.

Read all about this Important Branch of Evangelical Effort in THE EVANGELICAL HERALD, "The Paper for Evangelical Churches and Homes," one Year for \$1.25. Eden Publishing House, St. Louis, Mo.



## Seeking and Finding.

FROM THE GERMAN OF DR. R. JOHN

"Hello! the mail!"

"In a minute! You always come when one has all hands full of work. Can't you wait just a minute?"

"Wait? the United States mail wait? Well, of course, here in America anything is possible. If you had been born and raised in Prussia, as I was, you would know that the mail can wait as little as the sun in heaven. There, now! Get a move on you, Mr. Rosenstiel, or I'll throw the mail bag on the street!"

At this peremptory threat there appeared at the door of the post-office at Sparta, Gulliver county, Mo., a short, thick-set figure of a man, a torn straw hat on his head, and both hands actually full, in one of them a tin can, half filled with molasses, in the other a great tin funnel. As the mail bag hung threateningly above his head, the postmaster quickly placed the tin can on the ground, put the funnel into it and let his official burden glide down upon his broad shoulders.

"Pretty light again, Jacob!" he said. "Very likely there is nothing in it again except a few bundles of papers! Really, I believe Sparta never gets any letters because the people can neither read nor write."

With this shrewd solution of a curious problem the worthy Spartan was about to disappear in his door when something in the dusty and perspiring form of the mail carrier awakened a humanitarian impulse.

"I have some fresh cider, Jacob; would you like to try it?"

By way of an answer the mail carrier, who could "wait as little as the sun in heaven," dismounted without a word, tied his horse to a fence and followed the postmaster, who, after disposing of his molasses brought a pint of the promised beverage and placed it upon the counter. The mail carrier emptied it at the single draught while his host opened the mail bag and shook out its contents.

"Didn't I tell you? Only papers, *Democrat*, *Republican*, *Times*, *Anzeiger*, *Apologete*, *Lutheraner*, *Friedensbote*, all for the settlements in the neighborhood, and not a thing stays in Sparta. Yet we have ten houses already—and when the railroad comes thru here—"

"Then I won't need to ride across the mountains and catch malaria down in the bottoms!" interrupted the mail carrier angrily. "The whole night I have been shaking with the fever, so that at last my wife said: 'Lie still, Jack, we are only renters and must not damage the house. That is why I had the Doctor give me some pills as I came by; they say he can cure anything that comes his way.'"

"Yes, the Doctor is a mighty smart man," said the postmaster, "but somehow something about him doesn't seem to be quite right."



He often looks at you so strangely that it almost scares you, and during the whole two years no one has ever seen him smile."

"Well, one might say a whole lot if one were to believe all that the people are saying," replied the mail carrier, rubbing his nose meditatively, "they say he never sleeps, and it's a sure thing that I have seen the light in his old log hut any time of night I come this way, but that he is a wizard, or as the steam-miller says, a treasure-seeker, I cannot believe; I would not think that—" he added in a lowered voice—"that he had something on his mind. You know what I mean; there is many a one here in America for whom things became too hot in the old country."

"Shame on you, Jacob!" interrupted the postmaster, shaking his head energetically; "you have the doctor's pills in your pocket, and I am sure they are not costing you a cent, and now you want to make a robber and murderer fleeing from justice out of him; may it not be that he had misfortune and sorrow and that this has taken away the joy and laughter from his life? No, no, Jacob, I believe the doctor is an honest but an unhappy man. However, I am not worrying about what is not in my business. The steam-miller and his good friend, Mr. von Decker, who told you this, ought to mind their own business. By the way, who is sick up at the preacher's? There was a messenger here who left word for the Doctor to come up right away."

"Little Anna has scarlet fever. When I stopped to ask whether there were any letters to take along, the mistress was sitting at the little bed weeping, and the preacher stood at the window with his hands folded. He only motioned with his hands that there were no letters. I hope the Doctor gets there in time, he was just getting ready to make a call when I asked him for the pills."

"And you are forgetting all about your mail. Here, fill your pipe and hurry and get started. If you get to talking down at the steam-miller's it will be midnight when you get to W——"

"This time there is no stop at the steam-miller's," said the mail carrier, as he filled his corn cob pipe, "but there will be a wedding there next week; there will be a high old time, and I have promised Mr. von Decker to blow all the Prussian signals under the bride's window. That ought to wake her up, I guess."

"She needs it," sighed the postmaster. Then under a sudden impulse of wrath he struck the counter with his fist and cried in a voice that made Jacob stand back in alarm: "Isn't the miller, the old miser, ashamed of himself to throw his daughter, fine girl that she is, at this man Decker's neck, altho she cannot have him about? Are we in America, a free country, that one can be compelled to marry some one he doesn't want? Isn't Martin Zoller, my godson, one of the finest boys in the country, and wasn't Marie promised to him by her



dead mother, whose death the old skin-flint has on his conscience also? What do you say?"

Jacob, who saw that a second pint of cider could hardly be expected under these conditions, quietly turned about and walked toward the door. "Tell the miller yourself about your objections to the wedding!" he said, laughing, as he mounted his impatient horse, "but I am not thinking that he will care very much about it. The miller needs money; Mr. Von Decker has money, lots of money, and Martin is as poor as a church mouse—you can figure that out for yourself. Good-bye, Mr. Rosenstiel!"

With this the mail carrier galloped away to make up for lost time and had soon disappeared around the bend which led into the forest. The postmaster and storekeeper of the city of Sparta, of ten houses, could not at once regain his composure; angrily he threw the bundle of papers into an empty soap box, applied his heavy boots to the keg of nails that stood in his way, and was about to resume his unfinished work of filling the molasses can when a new and unexpected matter again interrupted him.

In the open door of the store there appeared the figure of a tall man who had just dismounted from a splendid dappled gray horse, the reins of which were hanging about the man's arms. The broad felt hat overshadowed the serious and handsome countenance, which the full beard seemed to make older than it really was, but which was made attractive by a pair of mild blue eyes.

"How far is it to Rockville, sir?" said the traveler, as he eyed the gloomy countenance of the postmaster suspiciously.

The gentlemanly tone of the inquiry disarmed Mr. Rosenstiel immediately. "You want to go to Rockville, my dear man, and today? That is a good twelve miles, up and down hills, and altho you have a fine horse, as I see, it will be night before you get there."

"That is immaterial; I hope there are neither wolves nor Indians," said the traveler, with a smile, "but the main question is, can one miss the road?"

"Not easily by day if you keep your eye on the marks on the trees—but in the dark I would hardly trust myself to keep it."

"Then it is very desirable that I should be on the way at once. One thing more, does the county sheriff live in Rockville?"

"The sheriff?" repeated Rosenstiel, suddenly altogether overcome with curiosity, his besetting weakness. "Why, of course, Col. Hawkins lives in Rockville, and he is the terror of all the tramps and horse thieves for fifty miles around. Pardon me, Mr—"

"Roland, if you please."

"Well, Mr. Roland, you have business with the sheriff? He is a pretty cross fellow sometimes, but honest people need not fear him. May one know—"



"No, my good man, one may not know!" drily replied the traveler; "I would gladly tell you all about it, but the whole object of my coming here might be spoilt if it became known."

"I understand, you are on somebody's track!" cried the postmaster triumphantly. "Of course, in such a case one must be mighty careful; people who want to catch birds must not scare them up."

"I am glad your shrewdness makes a further excuse unnecessary," said the traveler, as he swung himself into the saddle. "I may be back here soon, for the bird cannot be far away; until then keep your mouth shut, please!" With this the stranger galloped away in the opposite direction taken by the mail carrier and soon disappeared from Mr. Rosenstiel's view.

The traveler, who could not guess that he had thoroly disturbed and excited the otherwise calm thinking apparatus of the good postmaster of Sparta for the rest of the day and even the entire following night, kept his horse at a good pace until toward evening he reached one of those long lines of bluffs which intersect the counties bordering on the Missouri in every direction. Tho it was only in the early days of June, the sun was very hot and the atmosphere was that peculiar close and tiring sultriness which usually precedes a thunderstorm. The road was now unusually steep and covered with loose rocks and rotting tree stumps, and the horse was slowly climbing toward the top, while the rider seemed to be following his own thoughts.

These did not seem very enjoyable, for a frown had settled on his countenance and his lips often trembled painfully, as tho a rough hand had touched a hidden wound. His thoughts were indeed drifting far away from the primeval forest, out over the deep blue sea, to his distant homeland in Germany—but even there they found no glad memory to which to cling. On the cemetery there was a grave, that of a dearly beloved mother, and in a little room of a distant suburb of the metropolis he seemed to see a weary, aged man and two sisters who, after a youth spent in ease and luxury, were now obliged to toil until far into the night for a scant wage, so that their eyes, once cheerful and glad, were now filled with tears and almost unable to continue their labor.

"And not even our good name could we save from the terrible wreck," he sighed to himself. "Not an object of pity and sympathy, but one of hateful suspicion and of cold contempt, avoided by all those who once sought our company, forgotten by those on whom we once showered benefactions— O Lord, Thy judgments are heavy, and Thy ways past finding out; let us be poor, let us labor in the sweat of our brow from day to day, let us even become beggars, only take from us the curse of dishonesty! I have besought Thee, Almighty God, when I began this journey, and have not become weary



of beseeching Thee again and again, that Thou wouldst let me find the scoundrel who has brought all this trouble and sorrow on our home, so that, if he does not restore the wealth of which he has deprived us, the confession of his crime might at least restore our honor. O Lord! who hast once saved me from a double death thru a miracle of Thy grace, who has called me like another Lazarus out of the depths of the grave—have mercy upon me! Do Thou guide me and suffer me to bring judgment upon the head of the criminal.”

Thus prayed the traveler, and while his hands were folded upon the pommel of his saddle, the tears trickled down over his tanned cheeks. And like a reply from heaven there suddenly came over him a wonderful feeling of consolation; it was as tho a voice spoke to him: Amen! it shall be done! A heavy burden seemed to fall from his heart and with a loud voice he began to sing:

“Who puts his trust in God most just  
Hath built his house securely;  
He who relies on Jesus Christ,  
Heav’n shall be his most surely.  
Then fixed on Thee my trust shall be,  
Whose truth can never alter;  
While mine Thou art, no wicked art  
Shall make my heart to falter.”

The traveler had by this time reached the summit of the ridge. His steed sniffed the air and threw up its head as if he were not at all pleased with something he saw or felt. And, in fact, when the rider himself looked about, he too was displeased with what he saw, or rather what he did not see. To be sure, the view of the many silent valleys and the steep bluffs, until far down to the south, where the hills on the other side of the river faded away into the blue mists along the horizon, was truly romantic and sublimely beautiful—but two things quite indispensable to the traveler had disappeared—the highway and the sun! The horse had no doubt, unhindered by his dreaming rider, picked out the shortest cut to the top, without concerning himself very much about the winding county road, and the sun was hidden by a dark, threatening wall of clouds in the west. The ragged edges of the clouds glowed like molten copper; the whole region lay under a silence like that of the grave, and an uncanny leaden light; as the rider raised himself up in his stirrups and gazed toward the right and toward the left in order to find traces of the highway and of some human dwellings, he could hear in the distance the rolling of the coming thunder and a mysterious whispering and stirring pass over the tree tops above.

“That looks very bad!” said the stranger to himself, “before half an hour is past the storm will be here, and no shelter for me and



### THE BOARD FOR CHARITABLE INSTITUTIONS

It is the Task of this Board, in Accordance with the Instructions of the General Conference, to Determine the Principles which are to Govern the Religious, Moral, Educational and Social Life Developing in our Charitable Institutions and Appearing in the Work of the Church, and to Encourage and Stimulate the Important Work they are Doing. The Comprehensive Character and Far-reaching Influence of this Task may be Seen from the Following.

#### THE DEACONESS HOMES AND STATIONS

The Board is in Close Touch with Thirteen Deaconess Homes, Hospitals and Stations in which over 200 Deaconesses, Probationers and Nurses are Ministering to Thousands of Sick and Suffering of every Description, very many of them Charity Patients. Evangelical Church Members and in some Instances, Members of other Denominations, have Invested \$1,125,000 in these Institutions, and the Service of Love and Mercy they are Rendering every Year is beyond Computation.

#### HOMES FOR EPILEPTICS AND FEEBLE-MINDED

In two of these Homes 115 of these most Unfortunate and Helpless Persons are being Cared for, a very large Percentage without any Compensation. These Institutions Represent an Investment of nearly \$100,000.

#### HOMES FOR THE ORPHANS AND THE AGED

In Seven Homes of this Kind 525 Orphans and 150 Aged and Helpless Men and Women are Cared for. The Property Represents an Investment of \$425,000.

During the past Four Years the Number of Deaconess Homes has Grown from Eight to Thirteen, and the Number of Deaconesses from Ninety-five to 150, and the other Institutions more or less in Proportion. All these Institutions are Doing a Splendid Christian Service which could be Greatly Increased by more Generous and Regular Contributions, and above all by a Larger Number of Volunteers.

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See List of Institutions and Addresses of Superintendents in the Official Directory

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Send all CONTRIBUTIONS to the General Treasurer,  
Rev. H. Bode, 1740 N. Euclid Ave., St. Louis, Mo.



my horse! What shall we do? Perhaps it is best to let the horse find its own way; instinct is a fairly sure guide for animals in finding shelter from the elements. So there, go ahead pony! time is precious!"

The horse seemed to have understood the danger of the situation, for with rapid strides he broke thru the thick underbrush and after a few uncertain turns trotted along so confidently between the trees which were not very thick at that place that his rider too felt somewhat assured. And really, hardly half an hour had passed in this way before a clearing was reached, thru which ran a broad and much frequented highway. "God be praised!" muttered the traveler, "a road always leads somewhere, and at the next farm—"

A sudden flash of lightning which weirdly illumined the gloom of the forest, followed by a tremendous peal of thunder which re-echoed thru the valleys until it died out in the distance, interrupted any further thought. "Be where I am, I am in the hands of my God." With that the rider gave spurs to his wearied steed, which dashed forward at a gallop as if to escape the hurricane that was coming on in its chariot of clouds. Almost in a moment it had become utterly dark—and the darkness became inky black as the storm came on, first gently, then gradually stronger and louder, while the trees groaned before its force, many of them crashing to the ground as tho the entire forest were to be swept away. In between came flash upon flash of lightning, louder and louder peals of thunder rolled over the dismayed traveler, who rode along the fairly good road at a terrific speed.

And then the rain broke loose, first a few heavy drops, then a brief pause—then with a terrific flash of lightning, as tho heaven itself were falling, a veritable deluge came down, which soaked the wanderer's garments in a moment. Forward! Forward! From moment to moment the storm raged more terribly, great branches fell across the road; the driving rain blinded him so that he cannot see where his steed, excited by the constant lightning, is bearing him. Already he has made up his mind to dismount and seek a refuge beneath the trees of the forest, in spite of the danger, when suddenly the horse stands still neighing loudly as tho overjoyed at some happy discovery. And behold! in the light of a flash of lightning he sees a fence before him, high, strong and new, and beyond it there appeared like friendly stars the lighted windows of a dwelling.

"Hitherto hath the Lord helped! But where is the gate thru which to find refuge?" Raising himself up in the saddle, waiting for the next flash of lightning, the rider looks eagerly into the darkness; with a terrible flash the lightning comes and illumines everything with a dazzling light—but—What is this? Out of the glaring light there arises suddenly, directly before him a deathly pale face, sur-



rounded by tangled hair, and it stares at him like a corpse just risen from the grave!

"Norbert!"

"Wallburg!"

Both cries seemed combined into one of horror. Then the ghostly image disappeared as tho the earth had swallowed it. The horse, however, reared up and threw its rider to the ground, where he remained unconscious.

With the last terrible peal of thunder the power of the storm had exhausted itself; like a fleeing army the torn clouds raced above the darkness of the forest toward the east, the rain ceased almost suddenly, and here and there stars began to twinkle, when at last the full moon appeared triumphantly, like a royal victor, and poured out its silvery light over the troubled earth. The mellow light penetrated into every valley and ravine; in long waves it even played among the dense foliage of the forest and the mossy trunks of the trees; in millions of rain-drops the light was reflected thru the leafy roof, and the creek, full to the banks, as it rushed in its narrow bed, shone like a mass of diamonds in the magic light. The silent and lonely forest breathed the deepest peace, peace that seemed almost sacred after the turmoil of the elements. Thus rests the poor human heart silently and happily in the arms of God, when, after a long and severe struggle, it has found the one thing that is needful; peace with God and forgiveness of sins.

Down deep in the branch was a log hut, thru the windows of which a cheerful light glowed out into the darkness of the night. The little stretch of not over-fertile land of which the farm consists, rises up rather steep from the banks of the creek; a large and well-cared for orchard, a piece of pasture and a garden behind the house give it a friendly appearance nevertheless, and bear witness to the orderliness and industry of those who live there.

There were but two of them who sat at the table in the low room with its smoky ceiling, in the light of a tallow candle, the open Bible before them—an old woman and a tall youth of about twenty-two. The old woman wore a black cloth on her snow-white hair, done up according to the custom of the Hessian highlands, as she bowed her head forward so as to hear every word spoken while her eyes, wide open, stared vacantly. She is blind! For eighteen years she has not seen the light of the sun, but in her heart there glows another light in unfading glory—a light lit from above, a brighter and more glorious than any earthly light—Christ Jesus is the sun of righteousness which has arisen for her in times of trials and tribulations, and this sun will never set.



"And so I shall ever be with the Lord. Therefore comfort one another with these words." Thus read the young man, but his voice trembled with suppressed tears and a heavy sigh told that the reader needed comfort greatly in spite of the comforting words he had just read. The aged woman had also noticed this, just as if she had been able to see the face of her companion with her own eyes, and as she quickly reached across the table and seized his hand she said: "Martin, do you understand what you have read? Where are your thoughts? Shall I tell you where they are?"

"I know it, grandmother! May God forgive me," cried the youth with a painful voice, "but I cannot get over it; it seems as tho everywhere between the lines I could read only: *lost!*"

"Lost! what is lost, you foolish child?" said the woman as she shook his hand, half in sympathy and half in anger. "Is God dead, or has heaven fallen, or has Christ remained in the grave? Shame on you, Martin, is that what I have raised you for in the fear of God, ever since your dying mother gave you to me as a poor orphan, that you should now forget God's heavenly love for the sake of an earthly love? O, the sorrow of the world worketh death; therefore rise up, be strong in the Lord and in the might of His strength."

Martin sighed, then he gazed with an affectionate look upon his grandmother as he said: "Think not that I am murmuring against God's ways and am losing my faith; I am not worrying so much about the happiness of my life being destroyed, as that poor Marie is to be so unhappy. I would be ready to give her up, even that it would bring sorrow, if it were not just this man Decker, this self-conceited, unChristian person—"

"Hold on, who art thou that judgest the servant of another?" interrupted his grandmother hastily, "to his own Lord he standeth or falleth; but thy deceitful and exceedingly corrupt heart is thinking: 'If I am not to get the girl, no one else shall have her.'"

"Grandmother!" cried the young man indignantly as he arose.

"Be still, Martin, and listen to what I have to say to you!" said the old woman, pressing her grandson softly down upon the chair. "See, eighty years have passed over my head, eighty years, during which I have not had many happy days. Your grandfather was a hard man—may God have mercy on his soul—and on my wedding day I laughed for the last time. He died suddenly and left me penniless with eight children. I have outlived them all, one after another has gone into eternity, last of all your mother, with whom I came over the great deep sea to America.

"Do you think it was easy for me to follow all my children to the cemetery? That my heart did not bleed when I went to their graves for the last time, and to the little church, the dear old house of God



### THE COMMISSION FOR CHRISTIAN SOCIAL SERVICE

"Civilization is Passing thru a Social Revolution Unparalleled in Scope and Power. Indeed, we are Standing at the Parting of the Ways. It Rests upon us to Decide if a New Era is to Dawn in the Transformation of the World into the Kingdom of God, or if Western Civilization is to Descend to the Grave-yard of Dead Civilizations and God will have to Try once more."—Rauschenbusch.

#### THE HOPE OF THE WORLD

What shall we Do about it? Will the Church of Jesus Christ Address herself to this Impending Crisis? In that Direction Lies the Hope of the World. Why? Because the Religion of Jesus alone Has an Ideal Big enough, Comprehensive enough, Compelling enough, Dynamic enough to Meet the Situation, even the Kingdom of God in the Earth.

To make Known that Ideal, to Convert our Generation unto it, to Make it once more the Center and Circumference of our Faith and Work-program, to Discover Adequate Means for its Realization, that is our Distinctive Task.

#### BROTHERHOOD WORK

The World War must have Taught us at Least this one Lesson that Government—for good or ill—is the most Powerful Determining Factor in our Modern Life. It Decides for War or Peace. It Has the Power to Conscript Life and Wealth. It Says "Go," and we Must "Go,"—"Come," and we Must "Come."

In a Republic this Tremendous Power is OURS. We Must USE it. THE MEN OF CHRIST MUST LEARN TO VOTE FOR THE KINGDOM—as well as Pray for it.

THE EVANGELICAL HERALD, "the Paper for Evangelical Churches and Homes," Stands for the Gospel of the Kingdom, the Royal Reign of Jesus Christ, in all the Affairs and Relations of Men. Only \$1.25 a Year. Eden Publishing House, St. Louis, Mo.

WE NEED MONEY. Aren't there People among us who Want to Make a Special Contribution for this Great Work?

Send all CONTRIBUTIONS to the General Treasurer,  
Rev. H. Bode, 1740 N. Euclid Ave., St. Louis, Mo.



in which I was baptized and confirmed? Was it easy for me when they brought your father home, struck down by a falling tree, when we two women, your mother and myself, sat the whole night long between his dead body and the little bed in which you slept so innocently? Did I not empty the cup of bitterness and sorrow down to the very dregs, when at last your mother too went home to her eternal rest after a long illness? See Martin, I may well say I have cried my eyes out, but in doing it I have learned to give up; listen, my boy, therefore I was able thru the Grace of God to say thru all these troubled years, 'The Lord has done all things well.' And that shall be my last word before my lips close in death."

The old woman had arisen as she spoke; tall and stately she stood before her grandson and a wonderful light shone from her vacant eyes. "See, Martin," she continued, as she stroked the young man's head as if he were a little child, "for the loss of all this which was happiness to me here on earth, I have obtained something better, the one pearl of great price; even tho I am only a poor old blind woman, I would not exchange with any king or emperor, for I know that my name is inscribed in heaven and that before very long the Lord Jesus will give me a crown of life. And shall I leave this world and know that I shall not find you in the other because you have lost your faith? What is the trouble that makes you sigh and complain? Is it suffering for Christ Jesus? Is it the cross of Christ you are bearing, or is it not rather such a miserable worldly cross as people make for themselves and lay upon their backs? Away with it, Martin! Away with it, it is of the evil one."

"Yes, away with it, grandmother!" repeated Martin, drying his eyes as tho he would drive away the dark shadows from them, "God knows and you know how gladly I would have brought Marie to you as your daughter. And just because that seemed so certain, as tho agreed upon for years, that is why it hurts now to be disappointed; but it must be overcome, and the Lord will help me to get right again."

The last words were uttered however amid suppressed tears and sobbing, as he turned away quickly as tho the blind woman could see the flood of tears that he could not keep back. Suddenly a knock sounded at the door, and even before Martin had time to open, a young girl entered hastily, threw aside the shawl she had wrapt about her head, and sank upon her knees before the aged woman as she said:

"Mother Zoller, help me! They want to make me do something against which my soul revolts! I am to marry Decker, but before I do that I will die or go out alone into the wide world!"



Martin stood speechless at the sudden appearance of the girl with whom his thoughts had just been so painfully occupied. His grandmother showed not the least surprise; as calmly as tho she had expected Marie's coming, she held out her hand and said in her usual kindly voice: "Oh ye of little faith, why do you fear? There, be seated, and let us hear what has brought you to us at this late hour. So it is Decker—?"

Marie cast a quick and embarrassed glance at Martin, who had not yet collected himself, and who in his confusion even forgot his tears; then she sat down upon a low stool at the old woman's feet and said:

"Today at supper time father declared that Decker had renewed his courtship—and that the wedding was to be in a week."

"Hoho!" smiled the old lady, kindly, "that is going very quickly indeed. Yes, yes, your father is now doing things by steam. When your sainted mother was living and the old saw-mill rattled on the very same place where the new steam-mill now stands, he took more time to consider things. So he expects to make a Mrs. von Decker, a 'lady' out of my modest Marie, hm-hm."

"Never!" replied Marie, with tear-choked voice. "I will obey my father in all things, as God's commandment requires, but I will not marry Decker, and I shudder at the thought."

"And you *shall* not marry him, my child! Just as it is sinful to enter holy matrimony without a father's or a mother's consent, so it is also sinful to marry a man one cannot love or respect. This wedding will never come about, I tell you!"

"Thank God that you think so!" said Martin happily, as he arose to seat himself beside Marie.

But with a firm hand his grandmother pushed him aside, saying: "Hold on, my boy. I did not mean that! Think you that I would play falsely behind the miller's back and commit a greater sin than he does? He does not want you for a son-in-law, Martin, and both of you will have to wait until it becomes clear what the Lord wants. And now listen to the advice of old Mother Zoller, who is on the brink of the grave, and who must soon answer before God for what she says."

Martin and Marie hung their heads in disappointment, and altho the blind woman could not read the emotions of the young people in their faces, she nevertheless seemed to know what was going on in their hearts, and with a tender voice, such as a mother uses to a sick child, said: "We old people have little sleep, and because my day and night are one, I often lie in my bed for many hours talking to God and listening to what He has to say to me. He has told me," she continued confidentially, "that the plans of the man who is deceiving your father will not be carried out. The prayers of your



godly and sainted mother surround you like a wall of defense, therefore you may be cheerful and undismayed. "Take council altogether and it shall be brought to nought, for God is with us." It may be that you are to go thru life alone and lonely; if you were as old as I you would be glad of it, but young people will not believe this. But Decker will not be your husband even tho he sat upon a pile of money as high as the highest of our hills. And now go home, you little refugee, and if they urge you and try to compel you, be brave and say No! Say it in the name of Jesus, and you will see how the waters of affliction will be parted so that you will go thru dry-shod."

For a moment Marie stood silent, lost in thought, then her eyes shone with a joyful trust in God; all uncertainty and fear seemed to have disappeared, and, reaching her hand to Martin, she said: "Thus it must be, grandmother has found the right answer. And now good-bye, my dear Martin, it may be that we will not meet again, let us part as good friends!" Martin could not control his sorrow longer. Breaking out in tears, he pressed the hand of his sweetheart hurriedly in his own and said with a voice choked with tears: "As good friends! That is a cold word, cold as death, and I wish I were lying in my grave and had never heard it. Good-bye, Marie, God bless you!"

Saying this he turned aside sobbing and made for the door. In the same moment the door was violently opened from without and two men entered, one of them an older man, stoutly built, evidently in a rage, for his fists were clenched and his face was angry; the other, tall and slim, with a sneer on his handsome, delicate face, to which the piercing eyes and the thin bloodless lips gave a disagreeable expression.

"So here is where I find my pretty bird!" cried the old man, seizing Marie roughly by the arm. "Is that what you learn at church, to run around in the woods at night and hold intercourse with my enemies! Is that what it means to honor father and mother?" Marie looked helplessly toward Martin, who seemed immediately ready to stand up for the cause of the oppressed, but was hindered from doing so by his grandmother. "Since when are we enemies, Miller?" she said reproachfully—"Since when has Marie been forbidden to visit us? Is it not the same house that gave you welcome when you came up from St. Louis twenty years ago, with a half dollar in your pocket and a piece of corn-bread for your supper, and asked whether we needed hired help? Since then hardly a Sunday has passed but what you came in after church for an hour's talk, until the adversary brought you this aristocratic company—"

"Enough, enough, Frau Zoller!" Miller interrupted her in the utmost embarrassment, and with a side glance at his companion, who



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was taking a fresh cigar from his elegant case as tho nothing had happened—"I have not come to hear old stories, but in order to remind this disobedient child of her duties, something that you, it seems, have neglected. Besides I am not alone. Mr. von Decker, this is the widow Zoller, to whom I am grateful for kindness shown in the past, which she should not have abused by crossing my well meant and well-considered intentions."

The person thus introduced, bowed with a sneer and lighting his cigar at the lamp he said: "I am very sorry not to be regarded in a friendly light, Frau Zoller, which certainly is no wonder, since this man here"—pointing his cigar at Martin—"doesn't seem inclined to give up certain childish speculations for the hand of Marie, or rather for the mill—"

"Be very careful, Mr. von Decker!" cried Martin, angrily. "Who does evil, thinks evil; you are the speculator—and a most unscrupulous one at that who shall learn that—"

"Peace! Peace in this house!" cried the blind woman in a commanding voice, stretching out her hands as tho she would separate the quarrelers. "Take your daughter, Miller, and go home, and may God forgive you your hardness of heart; you are breaking two hearts whom He has intended for each other. And you, Mr. von Decker, are nevermore a real nobleman in spite of the 'von' in your name, or else you would be ashamed to seek the hand of a girl who despises you. Yes, yes," she continued, as tho she had seen the sudden pallor and alarm reflected on Decker's countenance, "this is not the end of things, and if the miller, the poor rich man, had not neglected to watch and pray, he would not have fallen into your net. And now go with your father, Marie, but come first and kiss me, perhaps for the last time in this life." Marie sank upon the old woman's breast weeping; she, however, laid her hands upon her blond locks in benediction as she said: "May God's angels be with you, may God's Spirit strengthen you and may God's Word comfort you! Commit your way unto the Lord; trust also in Him, He will bring it to pass." Here, Martin, give Marie your hand once more—and now I think all that is needful has been said. Martin, bring me to my chair and read the twenty-third Psalm."

For a moment the miller stood undecided. His countenance betrayed the inward struggle that was going on in his heart; with a sorrowful look upon his pale child he said quickly to Decker: "You see how things are; can you desire to lead a bride to the altar like a lamb to the slaughter? I should think—"

"Hold on, my good friend!" interrupted Decker, upon whose lips was still the sneering smile—"In case our arrangements were to be changed I would ask you to discuss the details with me privately."



You know family affairs do not belong before the public, and since another question is connected with this one—

"Enough!" cried the miller hastily, turning to his daughter with a heavy sigh, "you go ahead, my child, I have some matters to talk over with Mr. von Decker—do not go to sleep until I have come home. And now good-bye, Mother Zoller—good-bye, Martin. Remember me in your prayers if you can—I need them."

With that all left the room, in which grandmother and grandson remained with their Bible before them, while Marie with a heavy heart hurried along the familiar path to the mill, leaving her father and von Decker behind engaged in a low but spirited conversation.

"Once more, Mr. von Decker," said the miller in a strained voice, "you see the girl does not love you; I cannot force her to marry you—and come what will, I shall never do it!" he added with bitter determination.

"And I shall immediately leave the field, my dear sir!" replied Decker, his voice trembling with anger—"that is, after you have paid the money you owe me. Ha! you are trying to play me false? Have you forgotten how I found you when I entered your house for the first time half a year ago? Bankrupt—bankrupt to the last penny, house and farm in debt far beyond their value, the new machinery unpaid for and the date on which payments were due, right at hand! And when you saw that I had some money, when you heard my desire to settle in this neighborhood, who was it then who offered me his daughter, who was it then who on his knees begged for a loan of \$8,000? Who was the tender-hearted father who threw his daughter at me, so to speak, and cashed in the shining twenty-dollar pieces with an oath that I should become your son-in-law, and that only a word would be required to obtain Marie's consent? Well, my good friend, has that word not yet been spoken? I should think it were high time, for if Marie is not my wife by next Tuesday morning the mill will be closed and you will be beggars, who must seek their bread at other people's doors!"

"Rascal!" muttered the miller, the cold perspiration gathering on his brow; then he looked into the speaker's face with such a desperate and sinister expression on his face that Decker involuntarily stepped back and put his hand to the pocket where he always carried his revolver.

"Leave that thing where it is!" said the miller, gnashing his teeth—"I will not kill you, altho I would do the world a service by it. So this is your last word?"

"My last word? I should think you ought to know by this time."

"Very well, then I will talk to Marie. On Tuesday the wedding will be—and the father who, like Judas Iscariot, sold his child for



\$8,000, will on the wedding carry the rope in his pocket that will deliver him to hell."

With this the miller rushed away as tho pursued by evil spirits to his house. Decker looked after him indifferently and lighting a fresh cigar he said: "Eight thousand dollars is a good deal of money for a little goose from the country—only good that it has been easily earned."

The next morning it was announced to the laborers and servants at the mill that next Tuesday morning Marie was to be married to Mr. von Decker. Amid the customary congratulations the people shook their heads as they gazed in pity upon the silent deathly pale bride, who received her bridal kiss shudderingly, while her father turned aside and left the room, wringing his hands in agony.

The beautiful morning sunshine was flooding with its golden light the pretty hill upon which stood the church and the parsonage. The parsonage became visible only when one came out into the clearing on the rough corduroy road which led past the church. There lay the low long-stretched log-house originally consisting of two buildings with its weather-browned beams, windows and doors painted red, and overshadowed by two tall locust trees which hid the defects of the steep roof behind their kindly verdure; in front there was a flower garden well cared for, towards the right the stable in the door of which the pastor's pony is contentedly breathing the fresh morning air, until to his great surprise he observes a stranger in the far corner of the pasture, a fine dappled gray, whose presence there he can not understand. After some meditation and a questioning raising of his ears he trotted away with short successive neighs, no doubt intended as a friendly greeting, in order to make the personal acquaintance of the new-comer. Toward the left 100 steps from the parsonage, in the midst of the small cemetery with only a few graves, is the house of worship. It also is a log house, but of the better kind, and ornamented by a stately spire, the pride and glory of the whole neighborhood, from the top of which a goodly bell sends forth its solemn chimes for many miles around. A pair of well-nourished cows are pasturing contentedly in the tall grass and a flock of doves are completing their morning toilet on the roof or flutter silently back and forth. All is quiet and serene and everything breathes peace and comfort, and if a dweller in one of the large cities were to find himself suddenly transplanted to this solitude from the noise and confusion of the street life, he would probably have been oppressed by the feeling of loneliness that would have come over him.

But the inhabitants of this Patmos, Pastor Bruck and his faithful helpmeet, know nothing else, and since the silence and exclusion outside harmonized perfectly with the quiet peacefulness in their hearts, and since a lovely daughter of about four years saw to it that life



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Shall we not Do still More this Year? Remember this Cause when you Make an Offering to the Lord.

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See Page 89

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and motion were not missing in this solitude, in which her childish laughter rang out all the more pleasantly, the good people missed nothing, absolutely nothing, and they rose in the morning with gratitude and praise toward the good and gracious Lord who had blessed them here, and lay down in the evening in contented rest without a thought of what they were missing, or of the lack of human protection in this secluded wilderness.

But no human happiness, not even the most modest, remains undisturbed, and so affliction and sorrow had entered the parsonage a few days ago. Little Anna had been taken suddenly ill with scarlet fever, and for long and anxious days and nights her parents had sat at her bedside waiting for the crisis to pass and the fever heat to cool down. During this time, when the life of their darling hung in the balance and the darkness of the shadows of death hung over their home, they had prayed to their Lord from the depths of their heart that He might suffer this cup to pass them by—but His will be done! And when on the evening before, just before the storm broke, the doctor had assured them that the course of the disease showed no symptom of danger, hope had once more returned, a hope which rose to great joy when on this morning their child, after a long and deep sleep, gazed at them once more with clear eyes and with a smile: "Good morning, papa; good morning, mamma."

The little company of three had, however, been enlarged. At the breakfast table, which the child had desired to have close to its little bed, there sat in the pastor's rocking chair a kindly stranger wearing a bandage about his head. The pastor's wife has just renewed the bandage, tho the injury does not seem to have been great, for the stranger evidently enjoys his breakfast of steaming coffee and fresh warm corn-bread and bacon, and at the same time gazed so kindly and cheerfully into the wide open eyes of the little girl, who never tires of looking at him, as tho he had been at home in the little circle for many years.

"There, my dear sir," said the pastor's wife, tying the bandage firmly, "the wound will soon heal, and when little Anna will again be able to go out to the pony, which is becoming quite melancholy because of her absence, we might almost consider ourselves fortunate that this mishap brought you into our home instead of somewhere else."

"I shall never forget your kindness and sympathy," said the stranger with suppressed emotion. "When I awoke from my stupor and found myself in this cozy room under the hands of such loving attendance, I had to ask myself whether I was not actually back in my old home, and if everything that had happened was not a terrible dream. Of course the aching ribs and the bleeding wound in my head—"



"Soon convinced you that everything was very real?" interposed the pastor, with a smile. "Well, God's angels kept watch over you, for if we had not been awake that night because of the child's sickness, so that we could hear the loud cry you uttered when you fell, you might have lain all night on the damp ground—and who knows whether we would not in that case have found a corpse before our door this morning. By the way—it seems strange, but my wife and I both thought we had heard two voices; doubtless this was a delusion!"

"No delusion!" replied the stranger, excitedly, while a sudden pallor spread over his face—"I heard the other cry also and I saw a face before me which I had never thought to see again—the face of a dead person."

"For God's sake!" cried the pastor's wife, in alarm.

"Do not fear, I shall not tell you a ghost story," said the stranger, hardly able to speak—"I find myself before a puzzling situation, and you ought at least to know—"

"No, my dear sir," interrupted the pastor—"it might not be well for you if you were to conjure up the events of a doubtless gloomy past in your present weakened condition. When you have been with us for a few days and gained new strength, and if you then think that you would like to confide in us, we shall be ready to hear your story and keep it confidential."

For a while the stranger silently leaned his forehead on his hand, then grasping that of his kindly host, he said: "On the contrary, it will make me feel easier if I tell you at least enough of my life to enable you to understand and to feel with me the terror and the wonder of the meeting last night. I believe I shall also need your counsel in a matter upon which my own happiness and that of my loved ones depends, and which has induced me to undertake this adventurous journey into the far west. The pain one shares with others is but half of what it was at first. Where can I find such sympathetic hearts as here in a home in which Christ and His peace dwells? Therefore listen—and you, little Anna, as he turned to the listening child—close your eyes in sleep and may God protect you from the storms that rage on the restless sea of life outside."

"I am the son of a once wealthy and happy merchant in Berlin. Two younger sisters shared with me the most careful education, and all of us were the object of the most tender love of our parents, who did all they could to educate not only our minds but also heart and conscience. We were a most happy family circle, which I left only when, following a preference for a military career which had possessed me ever since I was a child, entered a military school and after passing my examination, joined the army. What a joy it was when once



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a year I took advantage of the Christmas furlough to visit home and was permitted to celebrate the happy anniversary of the birth of our Redeemer with my loved ones. Never, never will I forget those times, when the brightest sunshine shone upon life's pathway and when no cloud darkened the view of the future. But God's thoughts are not our thoughts! He had determined that misfortune and calamity were to visit the home of the happy rich man—and that suddenly and relentlessly and in its most terrible form, like a hurricane destroying everything before it."

The stranger sighed and wiped a tear from his eyes. "My older sister," he continued, "was betrothed to a young physician, a man of splendid character and great loveliness, only somewhat quick and eccentric in his actions and often carried away by sudden impressions, which, however, rarely continued. Norbert, that was his name, did not have to contend with the difficulties which usually make the first years of a physician's practice a time of trial and hardship, for he possessed a fortune and the connections of his greatly respected family opened him a large and satisfactory field much more quickly than is usually the case. We had been friends for a long time and loved each other dearly, tho our friendship was often characterized by sharp contrasts, which, however, just because of these differences, were quickly softened and only intensified our love for each other.

"Well, to make a long story short, the day was approaching on which my sister was to be married to Norbert, and the preparations indicated that it was to be a great occasion. With the happiest expectations I came home and was joyfully welcomed. 'Everything is ready,' Roland," said Norbert, when the greeting was over, "and I think the wedding dinner will be bountiful indeed. Only one thing is missing, the main thing, the venison, and this we must get ourselves. Uncle Carl has invited both of us to visit him and prove that we are more than ordinary Berlin Sunday hunters. And if you agree we shall leave tomorrow morning with the first train for Potsdam and walk out to uncle's place.

"I said it was alright, but I spoke an untruth, and an inexplicable fear possessed me all thru the next day, nor could Uncle Carl's genuine hospitality nor the boisterous cheer of the hunting company, which consisted chiefly of young landowners of the neighborhood, dispel the premonition of an approaching calamity which lay heavily on my heart.

"Out in the forest on the banks of a beautiful lake and in the vigorous autumn atmosphere I breathed easier. Norbert and I had separated from the other guests and had posted ourselves about fifty steps apart on the edge of a dense clump of pine trees, agreeing to fire simultaneously as soon as a deer would break out of the forest. For a long time we waited in vain; the cries of the drivers and the



sound of rifle shots seemed to grow more distant; wearied of waiting I had penetrated the forest for about twenty feet to see whether traces of game were to be noticed—when a shot was heard, a terrible pain tore thru my breast, it grew suddenly dark before my eyes, and with a loud cry I fell to the ground, unconscious, bathed in a stream of blood! The last I remember was the face of my friend Norbert who was bending over me with a horrified countenance, the same expression," continued the stranger, shuddering, "which I saw last night by the fence in the glare of the lightning."

The pastor and his wife were deeply moved; for a time all were silent; then the pastor began: "This meeting with the man who involuntarily almost became your murderer is certainly wonderful, but I would not call it inexplicable. That his unfortunate bullet did not find its way to your heart is joyfully evident from your presence here today; is it not possible that poor Norbert, whom you described as an eccentric and impulsive person, thinking to have killed you, fled to America—"

"Slowly, slowly!" interrupted the stranger; "I have not finished. Would to God that the solution of the puzzle were as simple, I would cheerfully cross America again and again from east to west to find my beloved friend, and to take away from him the burden of a guilty conscience. Yes, Norbert did flee from the place where my blood was slowly oozing into the sand, but he fled into a country from which, as the poet says, no traveler has yet returned. A few days later we found his hat and coat on the bank of the lake at Potsdam—a farewell letter to my sister betrayed the hopeless and terrible desperation such as could only be imagined to have possessed Cain and Judas Iscariot after their awful deeds."

"And now, my friends, just a few words concerning myself. How long I remained unconscious I could not say when I awoke that night from my stupor. And what an awakening it was! Above my head hung a dimly burning lamp by the light of which I discovered after a long while that I was in the garden pavilion of our home. The windows were open and the night wind swept thru the room in rough and chilling gusts! In consequence of a strange delusion, which no doubt was traceable to my memory of the events thru which I had just passed, I thought I saw Norbert's face in one of the windows, gazing at me with a stony stare that worried me so that I closed my eyes once more and again became unconscious for several hours. For, as I awoke once more, the morning was dawning and the many noises which proclaim the awakening light of the large city beat upon my ear like a distant sound of ocean waves. A stinging pain in my breast, which went thru me like an electric shock, and broke the stupor in which I lay, caused me to sit up quickly and regain my



senses. To my horror I discovered then that I was lying in—a coffin, in full dress uniform, wholly covered by the flowers and garlands, which the hands of my loved ones had placed upon what they thought to be my dead body!”

A cry or terror fell from the lips of the pastor and his wife, the latter shudderingly covering her face with her hands—but at the same time an outcry was heard on the porch outside and thru the half open door there rushed forward a young man who threw himself at the stranger’s feet; his face was ghostly pale and his whole body trembled in the powerful emotion.

“Norbert!” “Wallburg!” it came again as in one voice, as it had at that meeting in the night preceding. But the sudden appearance did not vanish again, but grasped the hands of the stranger in tears as the pale man cried joyfully: “You are alive, Wallburg! You live and I am no murderer! Blessed be the Almighty God who awakens the dead and makes an end to my misery!” and sobbingly he leaned his head upon the breast of his friend, who bent over him tenderly while the pastor and his wife gazed speechlessly at the strange group.

“Yes, I am alive, dear Norbert,” said Wallburg, after a long pause, “and this one moment makes me forget all my troubles and sorrow that came over me since my awakening that night. Unsearchable are God’s judgments and His ways past finding out! I came here to find a criminal and deliver him to his just punishment, and I found a friend whom a terrible mistake robbed of even more than it did me. And now listen—”

“I have heard everything, Wallburg! Since our meeting last night I have wandered thru the forest unable to flee from the furies of conscience, for I too thought when I saw you that Hades had been opened to terrify me—when I came here this morning to visit the sick child and heard your voice and actually saw you thru the window, then I sank down upon my knees outside, and while you were telling the story I experienced the most blissful time of my life!”

Pastor Bruck brushed the tears from his eyes as he arose and said solemnly: “Bless the Lord, O my soul, and all that is within me, bless His Holy Name; bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities, who healeth all thy diseases.”

“Amen!” said Dr. Norbert, in the solemn silence that now prevailed, and one fervent, grateful prayer went up to the throne of grace from every heart!

Wallburg was the first to break the silence. “You thought you had killed me, dear Norbert, while I and my loved ones could not doubt that you also had sought death.”



**THE EVANGELICAL BROTHERHOOD,  
with a Membership of Nearly 6,000 Men,**

is the Authorized Organization for Men in the German Evangelical Synod of North America. It Stands for

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Denominational Loyalty

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Attendance at Church Worship

Home Devotions, and

Righteousness among all Men

Thru the Grace of God the Brotherhood has been Permitted to Become an Agency thru which Blessed Results have been Accomplished; there is much more to be Done, however, therefore the Evangelical Brotherhood Seeks

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A Federation in every District

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**TREASURER'S STATEMENT (Condensed)**

Cash Receipts from October, 1916 . . . . . \$1,066.84

Cash Disbursements . . . . . 712.97

Cash Balance October, 1917 . . . . . \$ 353.87

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"Yes, I was about to become a suicide, may God forgive me for the terrible sin. When on that terrible day the members of the hunting party stood around your bleeding and motionless body, when one of the guests, a physician, examined the wound and said, 'He is dead,' then I fled like Cain from the terrible scene and threw myself into the densest darkness of the forest. O what a day that was—and what a night! A foretaste of hell! In one moment I had lost everything—my friend, my bride, my peace of heart! I feared I should become insane. I threw myself on the ground in my misery, then again I rushed off thru the forest like a harassed animal. Suddenly I found myself on the bank of the lake; the moon shone upon the dark waters that lay like a grave; what does the earth hold for you? whispered a voice into my ear, at first faintly, then louder, and louder, until at last every other thought was silenced. O Wallburg, I did not yet know Him who pardoned even the dying thief on the cross; I knew that it was appointed to me once to die—but the terrible words: 'and after this comes judgment,' had vanished from the heart and the memory of the doubter. So I sat down, tore a leaf out of my notebook and in the light of the moon wrote those farewell words to my bride and to life. Then, in a sort of dreaming, senseless stupor I took off my overcoat, placed the paper in my hat beside it and was about to take the desperate leap into the lake, into the very jaws of hell—"

"Terrible! Awful!" groaned the pastor. "What saved you, Doctor, in this terrible moment?"

"The infinite long suffering and grace of God. Close by I suddenly heard human voices and the barking of a dog. Following an involuntary instinct I immediately took to flight once more. 'They are hunting you!' 'They are hunting the murderer!' was the only thoughts of which I was capable—away I went thru the underbrush and morass across the fields and pastures, until, as the sun arose, clear and majestic, in the east, I sank down on a freshly mowed field on a pile of hay and lost my consciousness.

"How long I lay there I do not know; it was high noon when I awoke and with the awakening came the sense of my indescribable misery. I looked about me; toward the south a long grayish layer of clouds limited the horizon. There lay Berlin, there lay as I thought, your body, surrounded by parents and brothers and sisters who cursed me. And strange to say—that picture would not leave me; an irresistible impulse attracted me to the place which was before my eyes in terrible accuracy every moment—and twilight found me on the way to the capital. Since your residence was in one of the out-lying suburbs, I was able in spite of my suspicious appearance, without hat or coat, to reach my goal. The clock struck twelve as I climbed the low garden wall, and, reeling like a drunkard, turned toward the dimly



lighted garden pavilion. I saw you in an open coffin covered with flowers."

"Was it then really you?" cried Wallburg. "How much misery would have been spared both us of if you had seen the slight trembling of my eyelids! And you fled to America?"

"I did flee from the punishment of the law, but I could not flee from the tortures of my conscience. How I came here I will tell you some other time. But another question: What brings you to this quiet and secluded corner of the world in which I had never dreamed to see a familiar face?"

Wallburg sighed. "A catastrophe which befell us after my recovery from a severe illness, a consequence of that wound in my breast. About two years before my father, upon certain earnest recommendations, had employed a head cashier, Wachtel by name. The young man, who was very active and an expert in his line, knew how to secure the confidence and even the affection of my father to such an extent that, after proving his honesty and loyalty most thoroly, and finding him always faithful, he sent him, after the outbreak of the war, to the most important cities of Germany in order to collect some outstanding capital, as the political changes threatened to shake the entire world of finance and trade in their very foundations. For this purpose Wachtel had, of course, been given the most extensive authority, and the miserable man, throwing aside the mask of a hypocrite, which he had worn so long, knew only too well how to use it against us. When he had, with much apparent skill and devotion, taken care of the interests of our firm at Leipsig, Frankfort, Cologne and Amsterdam, and had reported to my father the securing of many sums already regarded as lost, he announced his return to Berlin for a certain day. Instead of the expected cashier, however, there suddenly came the terrible news that Wachtel, with a sum of \$80,000, part of which represented the money he had collected, part of which he had drawn from our bank on forged checks, had left for England, no doubt with the intention of fleeing to America.

"It was a terrible thing for the family and in vain they tried to keep it from me, who was still ill in bed. The pale and suffering face of my father, the last words of my beloved mother, whose heart had nearly been broken by the supposed death of her son and whose life suddenly went out under this new calamity, the tears of my sisters, the absence of all friends and acquaintances, betrayed only too plainly the fall of our house. The old and well known firm, Wallburg & Company, was forced to declare its bankruptcy; the most awful part of it was not the loss of our wealth, not the loss of our splendid home with its almost princely furnishings, not the removal into a poor, disagreeable quarter of the city, but the shameful rumor which soon



gained currency that my father had made a common cause with the escaping cashier and that we were about to follow him to America and divide the booty.

"That, Norbert, broke our hearts—and even that was not all. When I returned to my regiment after my recovery and announced my return to service, the entire corps of officers turned their backs upon me and the commanding officer declared in the most inconsiderate manner that the son of a bankrupt had no alternative but to ask for his immediate discharge. As a branded criminal I returned home, took off my uniform, and broke my lance. But—and God be praised for this—with this my pride broke, and after a night full of tears and misery in which I wrestled with God, followed a morning of light and of quiet peace—that which was old had passed away, behold all things had become new."

"My poor, poor friend!" said Norbert, pressing Wallburg to his breast, "but yet so rich after the wreck of all human happiness! So the hand of the merciful God has led both of us the same way; He has smitten us so that He might heal."

"Thru many tribulations must we enter into the kingdom of God!" added the pastor. "And it is wonderful how God's eternal love and wisdom takes hold of the natural man just where he is most easily wounded. I can imagine now how after these experiences you desired to leave the Fatherland."

"It was not this that brought me across the ocean," continued Wallburg. "After the struggle was once fought out and Christ had given me victory, after I had learned to count for refuse all that had seemed a vain gain, I would not for myself have thought of desiring to escape undeserved disgrace and would have been happy to support my loved ones by the labor of my hands."

"But the look into the sorrowful face of my unhappy father pointed out to me a sacred duty to at least make an attempt to obtain possession of the stolen property and the punishing of the robber. A small capital which I had hardly thought of formerly, a legacy of a deceased aunt, offered the means of accomplishing this end. I left Germany, found the traces of the embezzler in Liverpool, followed them to New York, Philadelphia, Cincinnati, and still farther to the west, until at last in St. Louis I found such certain indications that the man for whom I was looking was seeking to secure his booty somewhere on the shores of the Missouri, and that now unless all signs fail, I hope to be very near my goal. A merchant in St. Louis claims he has seen the gentleman very recently in this county in Rockville."

"But how is that possible?" cried the pastor; "who in this distant region can be expected to know the cashier, Wachtel, of Berlin, who



no doubt has also changed his name. Even the most accurate description of this person may lead to mistakes."

"But not the invention of Daguerre!" replied Wallburg. "I am following the thief with a warrant whose description can not deceive. Look here, Wachtel's photograph." With this he took from his wallet a very small tin-type and laid it on the table before his hearers.

"This man?" cried the Doctor, jumping up and slapping his hands together so that little Anna woke up in alarm. "This man?" replied the pastor, no less excitedly, as he showed the picture to his wife with trembling hands. "Well, then you are indeed at the end of your journey, and God's judgments are falling upon this man's head at exactly the right time; for even here into our quiet hills he has brought unhappiness and trouble."

Wallburg's eyes wandered from one to another of the little group in surprise and anxiety. "Is it possible? So you know this man? He is here?" "This man is—," and as with one accord the three said: "Mr. von Decker."

Early Tuesday morning there was signs of a busy holiday life at the steam mill. To be sure no black clouds of smoke issued from the tall chimney which proudly raised its head above the highest trees of the surrounding forest, as was the case on other days; nor did the rattling wheels and the noise of the machinery echo far out into the silent forest, nor was the wide enclosed place around the substantial three-story building filled with vehicles, loaded and empty, coming and going; instead of it, however, the numerous employes of the miller bustled about in their holiday clothes, engaged in putting the last touches to a magnificent portal of honor constructed of young trees and garlands, while a group of young girls, amid much laughter and joking, decorated the doorway of the house with wreaths and flowers. Upon the porch promenaded Mr. von Decker, very elegantly dressed, as tho just taken from a fashion journal, the inevitable cigar in his mouth.

He did not, however, seem to be in a very happy mood, at least his countenance showed an anxious and almost fearful look, and his piercing gray eyes turned restlessly hither and thither, as tho they suspected the presence of an invisible enemy. Sometimes they left the yard, went out upon the highway, took his heavy gold watch from his pocket and shook his head impatiently as tho he could not understand why time passed so slowly. "I wish the whole farce was over!" he muttered to himself. "I do not like the change at all that has come over my worthy father-in-law and Marie; at first so miserable and hopeless as tho I were actually a wild beast—and since yesterday so confident and cheerful—something is going on behind my



## **THE EVANGELICAL LEAGUE**

### **The Organization of the Young People of the Evangelical Church**

The Object of the Evangelical League is Threefold: Religious—To Advance the Young People of the Church in Christian Life and Faith; Inspirational—To Secure their Active Service for the Church and in the Interest of their Fellow-men; Executive—To Organize District Leagues and Local Societies (Leagues) and to Federate all for these Purposes.

The RELIGIOUS WORK of the Evangelical League Consists of Providing Special Religious and Devotional Studies for Weekly or other Meetings of Local Organizations, together with Special Studies and Courses as the Occasion Arises.

The BENEVOLENT ACTIVITY of the Evangelical League Seeks to Educate the Youth of our Church to Become Systematic Givers. We can never Hope to Do our Share of the Lord's Work on Earth until EVERY MEMBER Supports this Work with Adequate and Regular Gifts.

The MISSIONARY ACTIVITY of the Evangelical League Aims at Missionary Information, Instruction and Inspiration, so that our Young People will Know, Understand, Appreciate and Support the Work of their Church at Home and Abroad.

"Evangelical League Day," to be Observed Palm Sunday Evening is Urged for Adoption Everywhere as an Appropriate Time and Method to Increase Loyalty to the Church and an Understanding of our Common Aims in the Evangelical League. Possibly an Offering can be Received with which the Individual League or Organization can Meet its Dues to the National Body, Secure its Contributions to the Seminary Fund and Advance its Contributions to the Benevolences of the Church. It is also a Good Time to Win Additional Members for the Local League.

#### **LOOKING BACKWARD INTO 1917**

34,091 Young People of our Church, Enrolled in 735 Local Leagues, Seeking to Advance each other in Christian Life and Faith and to Make each other more Active in Service to the Church and their Fellow-men.

Twenty-seven Federations of these Local Leagues and Nine District Leagues in Larger Geographical Boundaries Banding the Young People of the Church into the National Organization, THE EVANGELICAL LEAGUE, and Promoting a Unified Program and Concerted Action among all Young People.



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Eleven National Committees Directing the Work of Sub-Committees in the Various Organizations: namely—Religious Work, Missionary, Benevolence, Publication, Junior Work, Students' Department, Army and Navy Work, Standardization, Expansion, Study and Service.

Reaching the Young Men and Women of our Churches Attending Institutions of Higher Learning and Sustaining their Interest in their Church. Likewise Reaching out to the Young Men "Called to the Colors" and Strengthening them in their Fight for Clean Lives.

Keep Informed as to the Work and the Progress of the Evangelical League by Reading EVANGELICAL TIDINGS, a Weekly Paper Devoted to the Interests of Evangelical Young People. Only \$0.75 a Year.

#### LOOKING FORWARD INTO 1918

Until July 31, 1918, Seeking to Expand the Scope and Influence of the EVANGELICAL LEAGUE, until there is a Local League in every Congregation and Seventy-five Percent of all our Young People under Thirty Years of Age are Enrolled.

Beginning August 1, 1918, and Reaching into 1919, Seeking to Enroll all the Young People of our Church in the Study of such Books and Courses as will Better Fit them for Christian Life and Service.

The Completion of the League's "\$10,000 Seminary Fund," the Securing of the Necessary Funds for the Intensive Work of the EVANGELICAL LEAGUE and its Active Committees and the Payment of all Pledges Made by Individuals and Organizations for the Greater Efforts Undertaken.

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back; at all events I shall keep my bay saddled and ready in the orchard."

Hour after hour passed and neither the miller nor his daughter appeared. The wedding guests, however, began to arrive; one heavy wagon after another rumbled into the yard, filled with men, women and children, all of them in their Sunday best and firmly determined to have a good time in the house of the rich man. Mr. von Decker, who had again taken up his promenade upon the porch, mustered the guests contemptuously and his look assumed an expression of anger and surprise when Martin Zoller appeared leading a poorly fed horse on which sat Mother Zoller with such a quiet and cheerful mien as tho she were on the way to church. After Martin had helped his grandmother dismount without in the least noticing his rival, and had disappeared in the house, Decker threw away his cigar with a curse, intending to see the miller and to call him to account for the poor taste of such an invitation, when the miller himself came out smiling and mustered the portal which had in the meantime been completed.

"A beautiful piece of work, Mr. von Decker!" he said. "All the more since it was not built for pay but by grateful hearts. If I were to wish anything it would be a fitting inscription such as: "God bless our going!" "It is a very good verse at such a time."

"I do not understand you!" replied Decker as he gazed in surprise, yes, in alarm at the miller, whose face wore an expression so utterly different from that he had shown recently. For instead of the secret fear and depression there had come into his hardened face a deep satisfaction and a quiet determination which filled Decker with anxiety.

"You will soon understand," said the miller, smiling. "As the last one of my guests is just entering, and the coffee is done, we will sit down to the meal."

The last one of the guests, whom the miller greeted kindly, was none else than Mr. Rosenstiel, the postmaster of the flourishing town of Sparta, of ten houses, who, wiping the perspiration from his face with a great gaily colored handkerchief, heartily responded to the miller's greeting.

"I am glad you thought of me, miller, tho I had not expected it. So the wedding will be today? Ha, ha, ha, I know what I know. Last night I was at Mother Zoller's—hm, hm—would not have come if I had not heard something there that made my heart happy. You are an honest man, miller—and it is the first time I am saying this of you. And—there is the bridegroom, too, ha, ha, ha! Congratulations, Mr. von Decker, congratulations, ha, ha, ha!"

"Is the man crazy?" muttered Decker, as he turned his back to the postmaster and entered the house. "Something is going on, there



is no doubt about it. I only wish I had my \$8,000 and was 500 miles away from these tricky peasant people." And again as he stepped into the large living room filled with guests his eyes wandered restlessly about from one to another, as he saw that all eyes were turned upon him, and that among them all there was not one friendly look, no one who seemed to wish him happiness, that rather all the faces betrayed either cold indifference or even a sneer, the feeling of unpleasantness grew, and behind the forced aristocratic smile with which he mustered the company there was a feeling like that which may overcome a guilty criminal when the jury which has judged his case enters the court room. Without saying a word he was about to take his seat beside Marie when the miller arose to say grace. The whole company followed suit and when Mr. von Decker looked around afterward to take the desired place of honor, Marie had disappeared, greatly to his surprise and chagrin, and gnashing his teeth he discovered her at the other end of the table beside Mother Zoller, her arm around the old lady's neck and with a smile of happiness upon her countenance of which he knew that he was by no means the cause.

Country people are not given to conversation at the table. The farmer knows the value of time in work as well as in recreation and whatever he does he does whole-heartedly. So for some time the room was silent save for the rattling of the knives and forks and the clinking of the coffee-cups, the contents of which were constantly replenished by many hands from the depths of a great pot on the fire-place, while giant hams, whole mountains of boiled and fried chicken and countless cakes and pies of the most diverse shapes and names were exposed to the attacks of the hungry guests to such an extent that the table gradually assumed the appearance of a battlefield after a skirmish. Mr. von Decker alone did not seem to share the general satisfaction; he was unable to swallow what he tried to eat, and after several vain attempts to keep up a conversation with the miller and his neighbor, the postmaster, he leaned back in feigned indifference and waited for what was to come.

And it came! There is an end to everything, even to a country dinner—and when Mother Zoller had received and emptied her last cup of coffee from the hands of Marie (we shall not betray how many of them there were) she called out in a firm commanding voice that was heard thruout the room: "Well, Miller, you have set a fine meal for your guests, and the last one was not the worst—but now let us hear what is on your heart, so that our good friends and neighbors may know that they have not taken part in a wedding but a farewell dinner."



A silence fell upon the surprised company, while all eyes fastened on the miller, who arose slowly and lifted up his eyes as if in silent prayer and then began as follows:

"Yes, my worthy friends, thus it is. My daughter and I have eaten with you in this house for the last time, for it is no longer mine but Mr. von Decker's property. I am a ruined man, a poor man, but nevertheless, God be praised, a happy man, and am going away with my daughter, who represents all I have left, whatever way the Lord may appoint me. Mr. von Decker, you have a deed of trust for \$8,000 signed by me in your pocket. I am unable to pay, but the debt is fully covered by the value of the mill, as you know very well. You may do now what the law entitles you to do!"

"Are you out of your senses?" cried von Decker, jumping up so that the chair behind him fell to the floor, "or do you want to make me the laughing stock of this gaping crowd? If the agreement we had made was no longer satisfactory to you, why this game of hide-and-seek, why this scene, this—" His voice gave out in his anger, while flush and pallor alternated on his excited features.

"I shall tell you, Mr. von Decker, and not only you but all these, my guests. He who repents of his sins and desires God's forgiveness must confess his sins. When I begged you, the rich man, for a loan to avert the bankruptcy which threatened me; when I next offered you a partnership and with it the hand of my daughter—then I was a child of Satan, who had for years bound me with the chains of pride and greed. Now a stronger One has made me free and opened my eyes, Mr. von Decker," and here the miller's voice became deep and almost solemn, "I shall not sell my child; our agreement is null and void. In that night when we returned together from Mother Zoller's I explained to my daughter the terrible situation in which I found myself, and when she saw my tears and sorrow she was ready to sacrifice herself upon the altar of mammon; her love for her father overcame the contempt and disgust with which your proposal filled her. But when I left her and cast another look upon her deathly pale face, when I saw her faint away with a cry of woe and misery upon her lips, then it seemed as if the voice of the eternal Judge which once demanded of Cain the blood of his brother now condemned me as the murderer of my child, and in my heart I felt the terror of hell!"

"Very touching—and very romantic," said von Decker, shrugging his shoulders contemptuously. "And why did you not tell me at once the next morning that, as you choose to express it, you did not wish to sell your child?"

"Because the human heart is deceitful and very corrupt and resists the grace of God, and because the poisonous weed cannot be torn out of it at once. What I have suffered during these days, thru



what a struggle I have passed, is known to the merciful Lord alone—and to one other faithful human soul who has by means of her fervent prayers and her humble wisdom led me out of my miserable faltering to the unshakeable Rock of Ages and brought me to Him who said: 'He that followeth Me shall not walk in the darkness but shall have the light of life.' Yes, Mother Zoller, when, like a harassed deer, I sought refuge in your cabin, when I heard from your lips the comfort and the chastisement of the Scriptures which I had so long neglected and despised, then it was light about me and shudderingly I saw the abyss into which I had almost fallen. Mother Zoller, you were the instrument in God's hands that my soul was saved."

Tears choked the voice of the miller. But Frau Zoller arose and said: "Not unto us, O Jehovah, not unto us, but unto Thy Name give glory! There is joy before the angels of God for one sinner that repenteth. But one does not like to speak of that in public, that belongs to the inner chamber. So let us go home, Miller, you and Marie will stay with me until the Lord shows us what to do. And whoever of you, dear neighbors, now desires to remain here may enjoy Mr. von Decker's hospitality."

"We won't stay! We are all going! We are all going with you, Miller!" the guests cried with one voice, and the entire company arose as one man. Decker, however, whose self-control was at an end, beat upon the table with his fists, so that the dishes fell to the ground and cried wrathfully: "I am going to Rockville to the sheriff to propose the sale of this whole miserable settlement! You will find out that—"

"Who calls the sheriff?" suddenly spoke a powerful voice, as the door was pushed open and three men entered, the first of whom, a giant figure with piercing eyes, rushed forward directly upon Decker, who paled and retreated to the wall—"who calls the sheriff? Here I am and arrest you, Franz Wachtel, upon the charge of theft and felony, according to the requisition of the government of the Kingdom of Prussia."

The man addressed was speechless; but as he saw the two companions of the sheriff, one of whom now confronted him, he stretched out his trembling hands to motion him away, a deathly pallor overspreading his face and with a cry: "That is Wallburg—I am lost!" he sank into a chair.

"So you recognize me, you miserable rascal, and are thereby making a confession of your guilt!" said Wallburg, and turning to the guests who stood about in speechless surprise he continued: "Yes, my friends, this man is a low down thief and forger, who has thrown me and my family into nameless misery. The treaty between the United



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States and Prussia insures him his well-deserved place in prison. And you, Miller, as you see, have now a double reason to thank your gracious Lord that He has kept you from becoming the father-in-law- of a criminal."

There was an ominous clanking in the sheriff's great pocket as a pair of handcuffs were produced, while at the command of the officer six of the most robust farmers stepped out to shackle the prisoner. Suddenly, however, he jumped up, a revolver glistened in his hand, and with the cry: "Back with you if you love your life!" he made for the door, threw back those who were hindering him and reached the yard in safety.

"Hold him! in the name of the law, hold him, the thief!" roared the sheriff, and twenty voices echoed the call, as all crowded after the fleeing man in wild tumult. Chairs, benches and tables broke down, women and children fled crying into one corner, where Mother Zoller, protected by Martin's arms, stood calmly and quietly, pressing the weeping Marie to her bosom. "Be quiet, my child, be quiet," she said, "he will not escape; he is already judged; the avenging angel will not let him escape."

Suddenly the loud music of a bugle was heard outside but was suddenly silenced—then a piercing cry, a tumult followed by a hand-to-hand encounter, then a thundering "Hurrah!" and again the uncanny clanking of the chains. Martin seized the hand of the miller, who had been leaning against the wall more dead than alive, and dragged him along into the yard. There lay the prisoner chained on the ground, his elegant clothes covered with dust and filth, blood from a wound in his head streaming upon his immaculately white shirt. In their hurry the men had picked up forks, clubs and fence rails, surrounded the prisoner, but bending over him, like another St. George, stood Jacob the mail-carrier with the proud mien of a victor, the bugle with which he had beat down the fugitive still in his uplifted hands.

"That was a master-piece, Jacob, such as I have not seen before," said Rosenstiel, brushing the perspiration from his brow, "tho I doubt whether your cavalry signal has pleased the noble gentleman. Were'nt you afraid of his revolver?"

"I struck that out of his hand first," replied Jacob, laughingly. "Then, when he tried to get away under my horse I gave him the knock upon his noble head which brought him down. And now tell me, what is all this about, anyway? I struck him down on the sheriff's orders and I would like to know—"

"Get wagon, a wagon, people—and then away with him to jail!" cried the sheriff, looking wrathfully first at his silk hat which was crushed out of shape, and then upon the chained man at his feet.



"But first let the doctor put a plaster on his head, or he will carry the mark of a trumpet on his rascally head all his life."

Wachtel, alias Mr. von Decker, seemed to have lost his voice. Silently he arose at the sheriff's command, silently he suffered himself to be lifted into the wagon which had been quickly brought up, silently he sank upon the straw, nor did he deem the escort consisting of six men on horses worthy of even a look, until the iron-bound doors of the jail at Rockville closed behind him.

That was the end of the wedding day in the steam mill.

And our story, too, is at an end. Four weeks later, however, fresh wreaths and garlands decorated the miller's house, another group of cheerful guests crowded into it, and again Mother Zoller sat at the bountiful table, but this time at the head and at her right hand a happier couple than on the previous occasion: her grandson Martin, and Marie, who gazed into each other's eyes blissfully as the miller raised his glass and said in a voice trembling with emotion: "Here is to the health of our friend, Wallburg, who is now floating across the ocean to his home with Dr. Norbert, and to whose generosity I owe it that this house has remained by own. May the Lord bring both of them safely across, the one to his beloved family, whose troubles will now be turned into joy, the other into the arms of his bride. What they, however, sought in the foreign land they have found thru the mercy of God—I, however, my friends, have found the best of all myself, during the storm and stress of these last weeks: The Lord Jesus and His peace and joy; may He help me and my children graciously into eternal life."

"Amen!" said Mother Zoller. Outside, however, the buggies drove up and the joyful procession moved on to the church, where Pastor Bruck was waiting to bless the union of two fond hearts.

### A Wise Mother

A lady received the following reply from a neighbor in answer to a question as to why she allowed her children and her husband to litter up every room in the house. The sentiment will find lodgment in the heart of every home-loving person in the land:

"The marks of little muddy feet upon the floor can be more easily removed than the stains where the little feet go into the highways of sin. The prints of the little fingers upon the window-panes can not shut out the sunshine half so much as the shadow that darkens the mother's heart over the one who will be but a name in the coming years. And if my John finds home a refuge from care and his greatest happiness within its four walls, he can put his boots in the rocking chair and hang his hat on the floor any day in the week. And if I can stand it and he enjoys it, I can not see that it matters to anybody else."



## Memorable Men, Events and Deeds.

Continuing the articles begun in the 1914 edition of the Year Book we are again taking up the attempt made in that and the succeeding volume to show the special significance each day of the year possesses in the record of human progress. We are living in a time of great achievements and opportunities because of the persistent and successful toil of men and women who have gone before, and it is well worth our while to pause a moment as each day passes and think of what its record may mean in our own life. And if our lives have been enriched by those who have dared to open new paths and to do new things, who have toiled and suffered and died in order that mankind might be lifted up to a little higher level, it should inspire us to greater effort and faithfulness in making *our own lives count* also for the best and highest things of which they are capable.

It will be clear to every reader that many important names, events and deeds necessarily had to be omitted because there was space to record only one for each day; some comparatively unimportant ones had to be included because some days, as far as could be learned, had nothing of general importance to their credit. There will also be inevitable differences of opinion as to what constitutes historical importance in many instances, and the editor, who has been guided only by his own judgment in the matter, makes no claim to infallibility. The selection has been made from a broadly religious point of view, and wherever possible, preference was given to names, events and deeds connected with the history of the Evangelical Church in Europe or America. Nevertheless the purpose of making the list representative of that which interests the average Evangelical Christian, not only in his religious and denominational connections, but also in a material way, was kept constantly in view. The list is being revised from year to year in order to better serve its purpose, and suggestions in that direction are always welcome.

### JUNE

1. **Jean Frederic Oberlin† (1740-1826).** German preacher and philanthropist. As a pastor in the mountainous district of Steinthal on the boundary between Alsace and Lorraine he entered upon his labors with great energy and self-denial, in the face of great difficulties, arising chiefly from the poverty and ignorance of the people. The construction of roads and bridges, the encouragement of a better system of agriculture, the teaching of trades, and the establishment of loan associations, savings banks and even factories assumed for him the character of Christian work. With all of these more material efforts



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Regular Confirmation Instruction has been Given by 730 Ministers in 802 Congregations, and a Total of 11,923 Young People were Received into the Church by Confirmation, 6,355 in German, and 5,568 in English. Confirmation Instruction is an Essential and Fundamental Feature of Evangelical Church Work which no Evangelical Church can Afford to Abandon. In Accordance with the General Aim of Christian Education, the Development of Christian Personality, it Aims to Lead the Pupil to a Personal Acceptance of Jesus Christ as his Saviour, by Definite Bible Instruction Adapted to the Needs of the Growing Person, and Related to the Observance of the Historical Church Year.

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he nevertheless remained a preacher of great earnestness and simplicity. His memory is that of a man who combined in remarkable degree the most varied endeavors to promote the general welfare of humanity with deep mystical devotion, and bore testimony to the power of the love of Christ at a time when it was growing cold in many hearts. His name is preserved in America by the town and college of Oberlin, O., founded by two former missionaries in 1832 under the inspiration of his biography.

**2. Robert Browne† (1550-1631).** Leader of the English Separatists and generally considered the founder of the Congregationalists.

**3. Frances Havergal† (1836-79).** English hymn-writer. She began writing verse at the age of seven and her poems early found their way into religious periodicals. Studying in England and Germany, she became a good scholar and knew several modern languages. She also became a brilliant singer and piano player and a glittering career in society was open for her. But she considered all her talents as loans from the Lord to be used in His service. Tho in delicate health she lavished her strength upon work for the Master, teaching in Sunday schools, writing letters, leaflets and books, conducting religious meetings and making public addresses. The most beautiful and widely known hymn is "Take my life and let it be", (No. 532 in the Evangelical Hymnal; No. 85 in Christian Hymns).

**4. First Bible printed in America, 1743.** With the exception of John Eliot's Indian Bible, which appeared in 1663, the first complete Bible printed in America was a German Bible, printed at Germantown, Pa., in 1743. In 1777 the English New Testament, and in 1782 the entire Bible was printed in Philadelphia.

**5. Boniface† (680-755).** The Apostle to Germany, originally called Winfrid. Born and educated in England, he with many others became interested in the conversion of the heathen peoples of Europe. He labored first among the Friesians and later in Bavaria and Thuringia. In recognition of his services he was made archbishop of all Germany, and later archbishop of Mainz, consecrating Pepin as king of the Franks. Resuming his missionary work among the Friesians, he was set upon by a mob of armed heathen and killed. It was his work that unwittingly brought Romish influence with its disastrous ecclesiastico-political consequences to Germany.

**6. Young Men's Christian Association established in London, 1844.** About the middle of the eighteenth century the desire of parents and pastors to protect young men living away from home from the dangers of the spirit of the time led to the founding of young men's associations of different kinds. The first of these was founded by Peter Meyenrock in Basel, 1758. Among the rules of this society was the injunction to remain faithful to the Word of God, and to the Apostle's Creed, and to consider it one's right and duty to admonish one's neighbor. In 1844



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George Williams organized societies of young men on an evangelical basis to promote their physical, mental and moral welfare. The first Y. M. C. A. in the United States was organized in Boston, Dec. 29, 1851. While the Association originated in Europe its expansion has been most marked in North America.

**7. Paul Gerhardt† (1607-76).** The foremost of German hymn-writers. As pastor of St. Nicholas Church in Berlin he refused to pledge himself to follow the edicts directed against the then all too common contumelious expressions in sermons and bitter theological disputes, altho he was not disputatious and had never used vituperative language in his sermons. Gerhardt is the most gifted author of religious songs whom the German Church has ever known. Out of his 120 hymns at least thirty are classics. Many have been incorporated in English collections of hymns, and a complete translation of his songs was published in 1867. The best known are probably "O sacred head, now wounded", (Evangelical Hymnal, No. 160); "Commit thou all thy griefs" (No. 595); "O how shall I receive Thee" (No. 93).

**8. August Hermann Franke† (1663-1727).** Distinguished German educator and philanthropist. Early in life he began to promote popular Bible study, and an intimate intercourse with Spener exerted a great influence upon his spiritual life. By his lectures, which were extraordinarily well attended, and by his sermons and personal intercourse at Leipsic, Erfurt and Halle he became the originator of a widespread movement toward a deepening piety by a conscious devotion to Christ in a living, personal faith. In 1695 he opened his pauper-school in the parsonage with the aid of a poor student, and from this small undertaking of Christian charity grew up the famous schools and orphanages which have made the names of Franke and Halle famous the world over. No less important was Franke's interest in foreign missions, his orphanages being for a time an important center for the training of the first missionaries to India. Together with the Moravians Franke inaugurated the missionary history of modern times for Germany. The Canstein Bible Institute was founded under his inspiration, and his service to pedagogy, which to him was the science of leading children to a saving knowledge of God and Christ and to true Christianity were very great.

**9. William Carey† (1761-1833).** English missionary and Orientalist. By baptism a member of the Established Church, he joined the Baptists and became a preacher, supporting himself and his family by shoemaking, as his congregations were very poor. His attention was turned to the heathen and in 1792 he organized the first Baptist missionary society, himself leaving for India the following year, where he devoted most of his labors to the study of and translation both from and into the language of India. As professor of Oriental languages in Fort William College, Calcutta, a position which he held for thirty



years, he accomplished the monumental work of his life, the translation of the Bible, either in whole or part, into some twenty-six Indian languages. Under his direction the Serampur press rendered the Bible accessible to three hundred million human beings.

**10. New Amsterdam founded, 1613.** Probably the first European to visit what is now New York City was Verazano, who came in 1524; the next year Gomez sailed into the harbor and by 1600 the French seem to have begun an extensive trade with the Indians along the Hudson. In 1609 Hudson explored the harbor and the river, and in 1613 four trading-houses were built on Manhattan Island.

**11. Roger Bacon† (1214-94).** An English monk and philosopher. Thru the force of his intellect he raised himself far above his age, made remarkable discoveries in several branches of science, tho he could not rid himself of all the errors and beliefs of his time, and contributed much to the then scanty knowledge of nature. He was so far advanced of his day that he was accused of dealing in the black art of magic. His *Opus Majus* was the first attempt at an encyclopedia of all science.

**12. William Cullen Bryant† (1794-1878).** Distinguished American poet and journalist. He showed his precocity by publishing verse at the age of thirteen, and his most famous poem, "Thanatopsis," was written when he was but seventeen. (One of its most beautiful passages was added much later). At the age of thirty-four he was editor-in-chief of the New York Evening Post, a position which he held until his death. His literary and journalistic career comprises nearly two-thirds of a century, and he is noted for the simplicity and wholesomeness of his life and for his distinction of mind and bearing. His poems "Thanatopsis," "To a Waterfowl," "The Death of the Flowers," "The Fringed Gentian," and others are very popular and many phrases from them have become household words.

**13. Luther married, 1525.** The marriage of Luther to Katharina von Bora was an important step in his life and work. It signified his actual and complete rupture with the Roman Catholic Church and his utter repudiation and condemnation of her unbiblical institution of the celibacy of the priests, against which he had already written in the strongest terms. It also included his full recognition of the divine order of marriage for priests as well as laymen, the position of woman as a helpmeet to man in the Church as well as in every-day life, and of the fundamental unity of both in the Christian home and family in the divinely appointed social order.

**14. Flag Day, 1777.** Naturally the standard English flag was used by the American colonies in the early days. The pre-Revolutionary contests and the Revolution itself brought in all manner of devices for flags and banners, the larger portion bearing mottoes more or less defiant of the British government. In January, 1776, Washington dis-



played a flag designed by Franklin, Lynch and Harrison, consisting of thirteen stripes of red and white, with the union jack in the place of the present stars. No official action was taken with regard to a national flag until June 14, 1777, when Congress passed a resolution, "That the flag of the thirteen United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field, representing a new constellation." The origin of this design is not definitely known; most writers consider the design to have been suggested by the coat of arms of the Washington family, which contains both the stars and stripes. After some changes in later years Congress enacted in 1818 that the number of stripes be maintained at thirteen, to typify the original thirteen states; and that on the admission of every new State into the Union, one star be added to the union of the flag, the addition to take place on the Fourth of July next succeeding such admission.

**15. Magna Charta granted, 1215.** The famous document granted by King John of England to the barons, and viewed by after ages as the basis of English liberties. It established the supremacy of the law of England over the will of the monarch. The independence of the Church is also provided for.

**16. Unitas Fratrum (Unity of the Brethren) founded, 1722.** This is the proper designation of what is commonly called the Moravian Church. This body, by no means to be confounded with the United Brethren in Christ, is a resuscitation of the Bohemian Brethren, remnants of the followers of John Huss, established about the middle of the fifteenth century. At the beginning of Luther's Reformation the Brethren numbered about 400 congregations and about 200,000 communicants. In spite of frequent Roman Catholic persecutions they increased in number and grew in influence until they obtained legal recognition in 1609. Their visible organization was destroyed by Ferdinand II in 1627, but a "hidden seed" kept up as far as possible the customs and teachings of the fathers. In 1722 two families, led by Christian David, fled from Moravia and, by invitation of Count Zinzendorf, settled on his domain in Saxony. In the course of the next seven years about 300 families came to the same place, building a town called Herrnhut (under the care of the Lord), and later joined by other Protestants from various parts of Germany. Under Zinzendorf's leadership there was developed a kind of union of believers representing the old Bohemian Brethren and Lutheran and Reformed elements in one organization.

**17. Battle of Bunker Hill, 1775.** The first severe battle of the Revolution. It was fought on Breed's Hill and Bunker Hill, Charlestown, Mass., between about 3,000 British troops under General Howe, and about 1,500 Americans under General William Prescott. On the second attack, the powder of the Americans being spent, the British succeeded in dislodging Prescott's men and forcing them from the field.



The losses (killed, wounded and missing) were 1,054 for the British (including 157 officers), and about 450 for the Americans, among the killed being General Warren. The battle was morally a victory for the Americans, in that it demonstrated their fighting capacity and greatly increased the spirit of resistance thruout the country. A granite monument 221 feet high with interior steps leading to an outlook at the summit commemorates the battle.

**18. Albert Knapp† (1798-1864).** The most distinguished German writer of spiritual songs in the first half of the nineteenth century. His permanent fame rests upon his gifts for spiritual poetry. Nature and its glories furnish him inexhaustible material and inspiration, but he also treats facts of history and powerful personalities.

**19. Charles Hodge† (1797-1878).** American theologian, since 1822 professor of Biblical and Oriental literature at Princeton University. He was a man of warm affections, generous impulses and of John-like piety, and his sympathies went far beyond the boundaries of sect. He was conservative by nature and his life was spent in defending the Reformed theology as set forth in the Westminster symbols. He was the founder and for forty years the editor of the *Princeton Review*, and his *Systematic Theology* is regarded as the greatest system of dogmatics in the English language.

**20. Dedication of the First Basel Mission Institute, 1816.** On August 30, 1730, the German Christian Society was founded at Basel thru Dr. Urlsperger from inspiration received in England. In 1801 Friedrich Steinkopf, who had been secretary of the Christian Society, went to London as pastor of the German Savoy Church and a year later became director of the London Missionary Society. In 1815 Steinkopf returned to Basel and induced Spittler, his successor as secretary, to form a special committee for the purpose of training young men at Basel for missionary service, and in August of that year the Basel Mission Society was organized. The work was vigorously pushed, so that the building could be opened and the school dedicated in June of the following year.

**21. Johann George Hamann† (1730-88).** A German author, called the "Magician of the North." His importance lies in the fact that, after a dead orthodoxy, he asserted the spontaneity of a personal religious spirit, and, after the subjectivity of Pietism, pointed to the universally human.

**22. Lieutenant Adolphus W. Greeley found, 1884.** In 1881 a United States Government expedition under command of Lieut. Greeley was sent out to establish circumpolar stations in the Arctic regions. The destination was Lady Franklin Bay, on the northeast coast of Grinnell Land. In May, 1882, the party reached latitude 83° 24', the farthest north attained up to that time. After a winter of great hardships from which all but Lieut. Greeley and six of the party of twenty-



five perished, the survivors were rescued at Cape Sabine on July 22, 1884, by a relief expedition under Commodore W. S. Schley, after two other expeditions had failed to discover them.

**23. Elmhurst College dedicated, 1873.** In the year 1867 a normal school for the training of parochial school teachers had been established at Cincinnati, Ohio, and in 1870 transferred to Evansville, Ind., as a department of the college founded there in that year. The next year this institution was merged with Melancthon College at Elmhurst, Ill., which came into the possession of the German Evangelical Synod of the West with its union with the German Evangelical Synod of the Northwest. A large attendance made additional buildings necessary and in 1873 the first new building—the oldest of the present buildings—was dedicated.

**24. John Cabot discovers Labrador, 1497.** Cabot, an Italian navigator, sailing under the English flag, in 1496 obtained from King Henry VII letters patent authorizing him to take possession of any lands he might discover. On June 24 of the next year, after a rough passage, he landed on the North American coast, probably near Cape Breton.

**25. The Augsburg Confession presented, 1530.** With a view to an amicable arrangement of the religious split that had existed in Germany since 1517, the emperor, Charles V, as protector of the Church, had convoked a Diet of the empire, to meet at Augsburg on June 20. For this occasion the Protestant theologians had been called upon to prepare a brief summary of the doctrines in which they differed from the Catholic Church. These doctrinal articles, compiled by Luther, Melancthon, Justus Jonas and Bugenhagen, were formally laid before the emperor in the private chapel of the episcopal palace, where the Diet met. The Confession had been prepared both in Latin and German and was read aloud in German, but neither original was ever seen again by the Protestants, and both have probably perished.

**26. Julian the Apostate† (331-363).** Roman emperor, 361-363, called the Apostate on account of his renunciation of Christianity. Considered too young to be dangerous when Constantius II massacred the rest of the imperial family, his life was spared, but he was subjected to a rigorous espionage and to a monkish education which produced in him a strong detestation of the religion professed by his tormentors. When he became emperor he publicly avowed himself a pagan, but surprised both Christians and pagans by his edict of toleration. He was a monarch of great ability and his rule was just, liberal and humane. He was mortally wounded in an engagement with the Persians, and is said to have cried out, before he died, "Thou hast conquered, Galilean!" The truth of the statement that he contemplated severe repressive measures against the Christians after his return from the Persian campaign has not been proved, and history prefers to re-



gard him most truly as a belated son of a great by-gone age, deceived in his ideals, but noble in his character and ambitions.

**27. Joseph Smith† (1805-44).** The founder of Mormonism. Born of illiterate and neuropathic ancestry, and dissatisfied with the "clash of creeds" at Palmyra, N. Y., whither his parents had removed from Vermont, he claimed at the age of fourteen to have received a series of visions concerning the founding of a new Church and a writing of the religious history of the aborigines of America. In 1827 he began the translation of the "Book of Mormon," claimed to have been revealed to him on gold plates which he discovered with supernatural aid, and founded the "Church of Jesus Christ of Latter Day Saints" three years later. He removed to Kirtland, O., in 1831, from where doubtful financial operations obliged him to flee. At Independence, Mo., where his followers next settled, he put himself at the head of the first presidency of the Church in 1834. With his adherents he was again obliged to flee in 1839, settling at Nauvoo, Ill. As head of the Nauvoo Legion he was accused of polygamy and of attempting to found a military Church. He ran for President of the United States in 1844, but was murdered in the Carthage jail on June 27, while under indictment for perjury and adultery.

**28. Irenaeus† (130-202).** Bishop of Lyons and one of the leading Church Fathers of the West. He was a pupil of Polycarp, who had been a disciple of the Apostle John, and thus preserves the direct line of apostolic tradition. Irenaeus wrote in Greek and his work "Against Heresies" is valuable for the history of the doctrine. According to fifth century traditions he met a martyr's death in the persecution under Septimius Severus.

**29. American Board of Commissioners for Foreign Missions organized, 1810.** In 1806 Samuel J. Mills with three other students of Williams College fled for refuge from a thunder-storm to the shelter of a hay-stack, and while waiting there pledged themselves to the work of foreign missions. Later they entered Andover Seminary. In 1810 Samuel J. Mills, Gordon Hall, Adoniram Judson, Samuel Newell and Samuel Nott, students in the seminary, conferred with the faculty and a number of prominent ministers, and were counseled, "Go in the name of the Lord, and we will help." A plan was outlined by two of these ministers, Drs. Spring and Worcester, the next day after organizing the American Board of Commissioners for Foreign Missions which, on June 29th, was adopted by the General Association of Congregational Churches of Massachusetts at Bradford, Mass. In 1913 the American Board was spending for its missionary work in Africa, Turkey, India, Ceylon, Japan, China, the Philippines, Micronesia, Mexico and Europe the sum of \$1,070,000, and employed 621 white and 5,033 native missionaries at 1,459 stations and out-stations, serving 77,651 communicants.



**30. Raymond Lully† (1232-1315).** Poet, philosopher, theologian, missionary, martyr; one of the most remarkable men of the Middle Ages. Born of a rich and noble family he lived a careless and worldly life at the court of Aragon until thirty years of age. Suddenly convinced of the vanity of worldly things, he resolved to devote his life to the cause of Christ. Distributing most of his property among the poor, he made up his mind to spend the remainder of his life in missionary labors among the Mohammedans. He learned Arabic from a Moorish slave, who made an attempt on his life. He gave himself up to meditation and study and in 1291 made the first attempt at a missionary campaign in North Africa, as a result of which he was condemned to death, but pardoned and banished on the intercession of a learned Mohammedan. After years of study, travel and lecturing he made a second attempt in 1305, passing thru many perils and spending six months in prison only to be banished once more. As a result of his activity professorships of oriental languages were established at many of the leading universities. In 1314 he undertook his last African journey. His fiery attacks on Islam resulted in an assault by an infuriated mob which left him half dead on the shore, where he was picked up the next day by a Christian ship captain, but died soon after. The dominant thought of his later life and work is the idea of Christian missionary enterprise, of which, in the modern sense, he may well be called the pioneer.

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## Hermann Theodore Wangemann.

During the past few months Evangelical people have heard and read a great deal about the Evangelical Union, its rise and development since the Reformation, and its final consummation on September 27, 1817, when King Frederick William III of Prussia, by royal proclamation, realized the fondest hopes and most fervent wishes of the best and noblest Protestant leaders and people of his kingdom, and of all Germany, in declaring the essential unity of the two branches of German Protestantism which had so long antagonized each other. It all sounds very simple now, and one is inclined to wonder that nobody tried it before. But it required no little faith and courage to undertake such a thing in those days, in view of the hostile traditions and sentiments which still slumbered in the hearts of many sincere and devout Christians in the king's dominion, who believed themselves in possession of the only absolutely pure teachings, and who regarded it as an outrage that they should be "compelled" to regard as brothers those who did not agree with them in every particular.

In his proclamation the king had solemnly declared: "As earnestly, however, as I would wish that the Lutheran and Reformed



Churches in my dominion might share these my well-considered convictions, so far removed am I from desiring to urge my personal wishes upon them, and to command or compel any action in this matter, because I respect their rights and their liberties. For this union will have value only when neither persuasion or indifference have any share in it, when it proceeds purely from free and voluntary convictions, and becomes, not merely an outward, formal matter, but one that has its roots and its life in a harmony of hearts and in strict accordance with true biblical principles."

The king faithfully kept the promise made in this declaration, and no effort was made to force any churches to adopt the Evangelical Union. What he did do, five years later, was to attempt to enforce the adoption of a new book of worship, to take the place of the many inferior ones which had come into use during the period of rationalism. The book was a most excellent one and well deserved general adoption, but it had nothing at all to do with the Evangelical Union as such. The king, as the outward head of the Church in his dominions, felt justified in insisting upon the adoption of the book of worship, which naturally caused some resentment, most of all in those provinces where fanatical Lutheran agitators had aroused the people to great excitement with their exaggerated misrepresentations of what the Evangelical Union and the new book of worship would mean to faithful Lutherans. Thus there was begun a bitter and long continued controversy, which brought much trouble and confusion into the Churches of the German Reformation.

There were men, however, who, with true German thoroughness, honesty and conscientious devotion to duty, undertook to see to it that the cause of the Evangelical Union should not be lost, and who in the midst of the most bitter strife and unjust persecution, stood firmly for pure Evangelical teachings and for absolute historical truth. One of these was Professor Julius Mueller, (1801-1878), the pioneer and leader of Evangelical Union theology in Germany, whose monumental work on Sin has so profoundly influenced the theology of Germany, England and America. The other is Dr. Hermann Theodore Wagemann, (1818-1894), who, near the close of his long and active career, as director of Berlin Mission Institute I, wrote, as his contribution to the four-hundredth anniversary of the birth of Luther, his seven volumes entitled "Una Sancta" ("Ecclesia" understood, meaning "The One Holy Church"). Since the centenary of his birth occurs next year, and since his life and work is so closely connected with the cause of the Evangelical Union, the centenary of which we have just commemorated, it seems but fitting to devote some attention to the man and the meaning of his work.

It was on March 27, 1818, that Hermann Theodore Wagemann first saw the light of the world as the third child of well-educated and

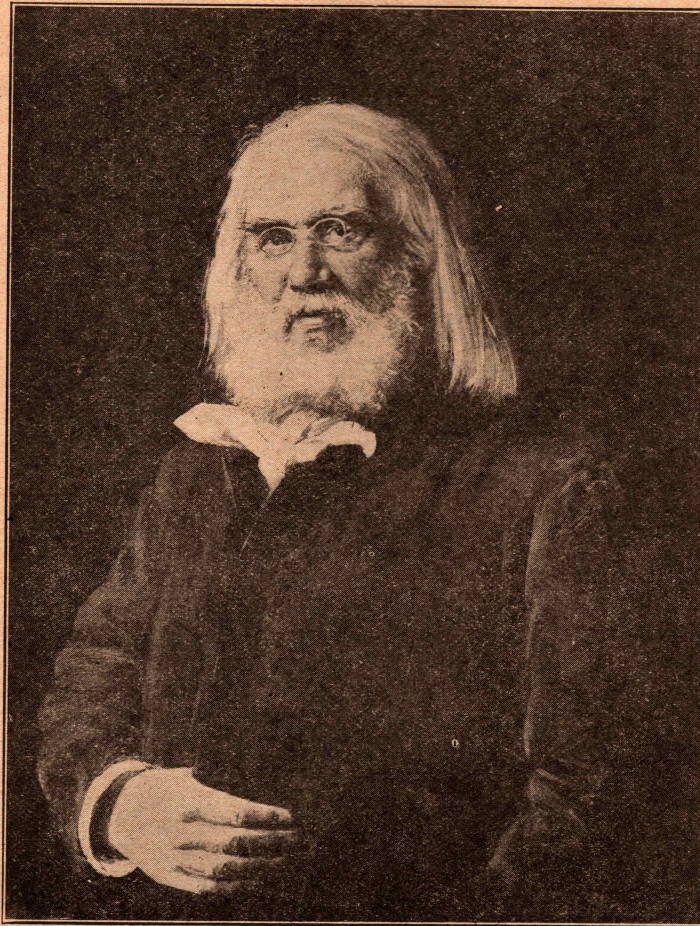


ambitious Moravian parents in western Pomerania. In his early youth he showed unusual firmness of character, conscientiousness and self-control, and easily mastered the somewhat severe curriculum which the schools of that day required. After four years at college in Berlin, where Schleiermacher exerted considerable influence upon his growing spiritual life, he entered the University of Berlin, where he spent four years in omnivorous study. From 1840-45 we find him at Berne, Switzerland, as a private tutor, amid pleasant and stimulating intellectual surroundings. He came into contact with many prominent citizens of different countries and learned to understand and appreciate Switzerland and the Swiss Reformation.

His letters from this early period show that he took a deep interest in the confessional controversies growing out of the introduction of the new book of worship in Prussia, and the promotion of the Evangelical Union by the king. In spite of the Lutheran influences at Berlin, Wangemann came to Switzerland with Calvinistic leanings in regard to the Lord's Supper. In a letter written in 1843 he defends the Reformed faith very warmly and speaks highly of the men who have brought great sacrifices for its sake. "Differences of belief," he says, "must never disturb Christian unity; only blind fanaticism can encourage separation from the body of the Church." Gradually, however, his leanings as to the sacraments became more Lutheran, in spite of his Reformed surroundings, hence it could not have been the Reformed influences that made him take the part of the Reformed Church, but rather an independent seeking for real unity of the Spirit that is not afraid of differences of opinion.

The year 1830 had brought the third centenary of the presentation of the Augsburg Confession, and in his proclamation for this anniversary King Frederick William III took his personal stand upon this historic document, which he called, next to the Bible, "the foundation of the Evangelical Church," and it was his desire to show the nation's gratitude for the blessings the grand old confession had brought by promoting the cause of the Evangelical Union. It was perhaps inevitable that thru the mistaken zeal or policy of those entrusted with the carrying out of these plans, the government should have made mistakes and caused friction between the different confessional groups. In a state Church, where the ecclesiastical affairs are more or less in the hands of secular officers, and where the church membership has no voice in the administration of church affairs, there is bound to be friction of this kind, and the history of the Reformation in every land where a state Church existed, shows similar difficulties. As a result of this friction, the so-called Old Lutheran movement, with headquarters at Breslau, under the fanatical and unsound guidance of Scheibel and Huschke, began to assume threatening proportions as a reaction against the king's attempt to establish the Evangelical Union. Wange-





**Hermann Theodor Wangemann**  
1818—1894

mann held that the Breslau Lutherans, in their tendency to separate themselves from the organized Church, were unfaithful to Lutheran standards because of their undue emphasis upon constitutional questions.

From 1845-49 he was associate pastor at Wollin, Pomerania, and principal of a teachers' seminary, and it was here that he had to fight out in his own parish the second great Lutheran separation. He recognized clearly the wrong and mistaken motives which were back



of the fanatical Lutheran propaganda for pure doctrine; he warned those of his own flock who were being led astray of the evil consequences that would follow such a step, but his warnings had no effect, and were interpreted as a lack of Christian love. When, in November, 1849, Lutheran societies were organized for the defense of Lutheran teachings, he could not, in view of the urgency of the question, and the division it was causing in his own church, remain indifferent to the discussions, and therefore from the very beginning became a devoted member of the Pomeranian Lutheran Society. Both the extreme demands of the separatists and the unsatisfactory position taken by the authorities of the established Church impelled him to undertake a thoro investigation of the whole subject in all its historical ramifications. The conferences of Lutheran societies and his own literary labors showed him the great practical significance of the whole question, and seemed to convince him that the Evangelical Union had been in some instances promoted with deceitful and forceful methods, and had thus been unfair to Lutheranism.

As the separatists persisted in attacking his position, and since the confessional position was not always maintained with firmness by those whose duty it was to do so, Wangemann sought to obtain a yet clearer view of the whole subject by still further and more thoro historical investigations. The result was his seven books on Prussian Church history. In the meantime he had been called as arch-deacon and director of the seminary at Cammin, where he remained for sixteen years. The opposition of spiritually-minded congregations against the Union movement was still strong, and hundreds of persons withdrew from the state Church on that account, so that even pastors remote from the controversy were at last obliged, for the sake of their own churches, to quiet the anxious minds by offering the Lutheran view-point in the State Church and assuring to the churches their full freedom to adhere to the Lutheran confessions wherever this was desired, in order to stop the separation from the State Church. This movement was not undertaken to protect the Lutheran Church from the Evangelical Union, but to protect the Church of the Evangelical Union against separation. Out of this grew the necessity of demanding recognition of the Lutheran churches from the State Church with voice and pen. Wangemann supported this movement earnestly at many conferences with Lutheran leaders, and with many journeys to Lutheran meetings in many parts of Germany. His literary work is therefore at its height during this period, and he published a multitude of essays and papers on theological, ecclesiastical, educational and practical subjects.

From the foregoing it is quite clear that if Wangemann was in any way biased in the controversy then going on, it was on the Lutheran side, and that it was not to be expected that he would say or



write anything not in harmony with the Lutheran point of view. From the fact that he was made editor of the *Monatschrift*, the organ of the Lutheran societies, it is clear that he enjoyed the confidence of all the members of the societies it represented.

In 1865 came the call to Berlin, which he accepted, and where, as director of the first missionary institute established in the capital, he spent the remainder of his life, rendering most valuable work in strengthening the organization of the Society and extending its work. To do justice to his work as a missionary leader would require a separate treatise, and is entirely beyond the scope of the present article, which can concern itself only with his position in regard to the Evangelical Union.

It was the extreme narrowness and bigotry of the extra-Prussian Lutherans toward the terms "United" and "Reformed" which caused Wangemann to take up the pen once more. The harsh attacks made upon him during the 'seventies by the separatists caused the general conference of Lutheran associations to request him to draw up for their tasks a new program which should be adequate to the changed conditions brought about by the closer approach between the Lutherans in the established Church and the Evangelical Union people. In the pursuit of this task he secured, as a special favor, permission to search the state archives for first-hand information as to the history of the Evangelical Union. This opportunity aroused his enthusiasm and inspired him with a joy for the work in hand, so that it gradually grew far beyond the limits originally intended for it. While making these first-hand studies Wangemann realized that he had, because of insufficient sources of information, made many false statements in his Prussian church history, and that he and others had made false deductions from these statements. His honest character could not rest until he had corrected the wrong thus unknowingly committed, and thus his seven books on the "Una Sancta" came into being, in which he endeavored, on the basis of a thoro and unbiased interpretation of the Augsburg Confession, especially Article 7, to point out the true aims of the Lutheran Church, and her right relationship to the entire body of Christianity. The work, most of which was done in leisure hours, and while traveling, was intended as a contribution to the 400th anniversary of Luther's birth, and upon its publication in 1883 he received the degree of doctor of divinity from Greifswald, a strictly confessional Lutheran university.

We can here give particular attention only to the two events of which a certain kind of Lutherans have sought to make the most in their efforts to discredit the Evangelical Union, and which Wangemann takes particular pains to expose as inexcusable exaggerations, amounting to downright falsification of history.



Pastor Kellner, at Hoenigern, in Prussia, a relative of the Professor Scheibel already referred to, in 1834, held that the reigning prince, in this instance the king of Prussia, had no authority in spiritual matters, even tho the laws of the land, sanctioned by the reformers, conferred upon the reigning prince the powers of a presiding bishop of the Church. The issue did not concern the Evangelical Union at all, nor the new book of worship; it was simply a question as to whether a pastor, appointed and paid by the government, as pastors in an established Church are bound to be, was under obligation to obey his superiors and the laws of the land. This Pastor Kellner refused, and was therefore suspended from the ministry. He paid no attention to this, however, but aroused his people to a high pitch of fanatical excitement, and then prepared to defend himself and his church by force against the "enemy." He was arrested as the leader of a revolt against the government and brought to Breslau. He was treated with all the respect his position as a minister of the Gospel demanded, and might have avoided imprisonment altogether if he had kept his promise—not to communicate with his followers at home. When it was discovered that he was still stirring up his people against the government sterner measures were naturally employed.

In the meantime the government had in the course of three months sent eight different deputations to Hoenigern to quiet the people and get them to understand that their religious liberties were in no way endangered, but all efforts seemed in vain. Finally soldiers were sent who took possession of the church by force of arms and made possible the installation of Kellner's successor. Shots were fired but no one was injured, and of the more than 2,000 people who had taken part in the riot only five were held and punished, the rest were immediately pardoned upon their confession of error and their submission to the authority of the government.

Such are the facts as Wangemann discovered them in the government archives. Lutheran writers, however, have extolled Kellner as a martyr and related the most terrible versions of the affair, claiming that the last Lutheran church in Prussia had been forcibly conquered with sword and bayonet because of its faithfulness to the Lutheran confession! But there were hundreds of Lutheran churches in Prussia at the same time, peaceably enjoying all the religious liberty they desired. Even well-known church historians, like Hase and Kurz, have allowed themselves to be influenced by the exaggerated and falsified accounts.

Similar accounts were also published concerning some troubles in Hermannsdorf, not far from Hoenigern. It has been stated that the government, with a squadron of hussars, had forcibly taken possession



of the church there, had deposited the new book of worship on the altar, and had removed the church property from the parsonage. The facts, as Pastor Wangemann reports, are that Pastor Berger, of Hermannsdorf, had been suspended on account of insubmission, and that three officers of the law—all that is left of the squadron of Hussars!—removed the sacramental vessels and records from the parsonage to the home of the choirmaster for safe keeping. The pastor was not even guarded and was permitted to use the parsonage after his suspension. These two examples merely illustrate the spirit in which these Lutherans agitated against the introduction of the Evangelical Union and sought to bring its advocates into disrepute. To the American mind the use of force in religious controversies is of course peculiarly obnoxious, but in considering these happenings we must take conditions as they were in Germany at that time, and remember that the trouble arose, not thru any act of the government, but solely thru the unwarranted insubmission of a few pastors as a result of fanatical agitation.

In more than one respect Wangemann was a remarkable character. During the later years of his life the softer aspects of his individuality were more pronounced. In his life as a whole, however, we meet with the greatest contrasts: the same person who in his personal intercourse was as gentle as a lamb and so tender-hearted that the needs of others always stirred him deeply, and so sensitive that an emotional patriotic poem could move him to tears—that same man was as bold a lion when it was a question of standing up for what he had recognized as truth; he could be hard and even harsh without respect to persons, whenever it was a matter of fighting for justice and for liberty, and chivalry has always been the stamp of his life from the earliest years to his old age.

At the same time the man was by no means one-sided; he knew how to be on a friendly footing both with the pietistic Knak and the anarchist Most, and the man who, a royalist thru and thru, rejoiced in relating his African travels to kings and emperors, could also invite a social-democratic leader to take tea with him. That was not a lack of principle but liberal-mindedness and love for humanity; a love that was born out of God's love for man, and penetrated his whole life, so that he aimed at nothing for himself but sought everything for others. This love was not at all mere sentimentality but strength of character, the fruit of a life of struggle against his own human nature and against all forces hostile to the Kingdom of God. He died peacefully on June 18, 1894, mourned as an educator, as a missionary leader, and as a church historian, but above all as a man, a Christian personality.



## Miscellaneous

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3. Offering for Home and Foreign Missions.
4. Offering for Church Extension Fund.
5. Offering for Ministerial Pension and Relief.
6. A regular offering for Elmhurst College is recommended.

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The Synod is very grateful both for the loyalty expressed thru these gifts, and for the gifts themselves. May they accomplish great good. The memory of these faithful souls will ever be blest and their works do follow them.

*H. Bode, General Treasurer.*



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Evangelical Christians desiring to make a bequest in favor of the German Evangelical Synod of North America, or any one of its boards or institutions, should be careful to do this in the manner prescribed by law. In order to aid them in this the following form of bequest is given. Where several boards or institutions are to be remembered, a separate paragraph beginning "I give and bequeath," etc., should be made for each.

"I give and bequeath to the German Evangelical Synod of North America, of which Rev. H. Bode, St. Louis, Mo., is treasurer, (for names of boards and institutions to be inserted, see report, pages 17-80, care being taken to add the words 'German Evangelical Synod of North America' to each one) the sum (or description of property) dollars, and the receipt of the treasurer thereof shall be sufficient discharge to the executor."

The will should be attested by three witnesses (in some states three are required, in other states only two), who should write against their names their places of residence, (in cities, the street and number). The following form of attestation will answer for every state in the Union, "Signed, sealed, published, and declared by the said (name of testator) as his last will and testament, in presence of us, who at the request of the said (name of testator), and in his presence, and in the presence of each other, have hereunto subscribed our names as witness." Some states require the will to be made at least two months before death.

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**Board for Budget and Benevolences**

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**German Literary Board**

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**English Literary Board**

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*Manager:* Mr. Ernst Wm. Meyer, 1716—1718 Chouteau Ave., St. Louis, Mo.; Mr. A. Baltzer, manager of Chicago branch, 202 S. Clark St., Room 300, Chicago, Ill.

**The Evangelical Brotherhood**

Dr. E. A. R. Torsch, 714 Starks Bldg., Louisville, Ky., president; Mr. A. L. Rau, Box 1080, New Orleans, La., vice-president; Mr. John C. Fischer, 819 Blackford Ave., Evansville, Ind., secretary; Mr. Anton Roesch, St. Louis, Mo., treasurer.—*Executive Committee:* Rev. Theo. Bode, Buffalo, N. Y.; Rev. J. A. Hoefer, Peotone, Ill.; Mr. Albert Bischoff, Burlington, Iowa; Mr. Dan. H. Ortmeier, Evansville, Ind.; Mr. Henry Graef, Troy, Ohio.

**Board for Endowment and Trust Funds**

Rev. W. Grotefeld, Chicago, Ill.; Rev. P. Irion, Michigan City, Ind.; St. Peter's Church, Chicago, Ill.; Salem Church, Chicago, Ill.; Christ Church, Milwaukee, Wis.

**The Editors****English Periodicals**

*The Evangelical Herald* and *Evangelical Year-Book*, Rev. J. H. Horstmann, 1718 Chouteau Ave., St. Louis, Mo.; *The Junior Friend*, *The Evangelical Companion*, *Evangelical Tidings*, *The Evangelical Teacher*, *Bible Story Lessons* and *The Children's Comrade*, Rev. H. Katterjohn, 1718 Chouteau Ave., St. Louis, Mo.; *The Adult Quarterly*, Rev. H. Katterjohn, editor; Rev. Otto Press, associate editor.

**German Periodicals**

*Friedensbote* and *Evangelischer Kalender*, Rev. W. T. Jungk, D. D., 1718 Chouteau Ave., St. Louis, Mo.; *Theologisches Magazin*, Rev. H. Kamphausen, Coshocton, Ohio; *Jugendfreund*, *Lektionsblatt* (International Lessons), *Neues Lektionsblatt* (Bible Stories), *Christliche Kinderzeitung* and *Unsere Kleinen*, Rev. K. Kissling, 1718 Chouteau Ave., St. Louis, Mo.



**Evangelical Ministers Called to the Higher Life**

from September 26, 1916, to October 21, 1917

**Julius Frank**, born Dec. 13, 1839, in Bavaria, Germany; died as pastor emeritus at Kohlsville, Wis., Sept. 26, 1916. (1)

**John Henry Steding**, born May 22, 1854, near Kassel, Germany; died Nov. 17, 1916, as pastor of St. John's church, Black Jack, Ill. (2)

**Richard Katerndahl**, born Feb. 15, 1845, in Cologne; died as pastor emeritus at Chicago, Ill., Dec. 4, 1916. (3)

**John Neumann**, born March 21, 1841, in Alsace, Germany; died Jan. 7, 1917, as pastor of Zion church, Fraser, Mich. (4)

**Nikolaus Sulzer**, born Jan. 17, 1845, in Switzerland; died as pastor emeritus in Kenosha, Wis., Jan. 19, 1917. (5)

**Friedrich Adolf Herzberger**, born April 3, 1832, in Hessen-Darmstadt; died as pastor emeritus in Fowler, Colo., Jan. 22, 1917. (6)

**Samuel Weber**, born Sept. 20, 1847, in Switzerland; died as pastor emeritus in Evansville, Ind., Feb. 7, 1917. (7)

**Ludwig von Lanyi**, born Sept. 14, 1856, in Austria; died Feb. 28, 1917, as pastor of St. Paul's church, German Tp., Vanderburgh Co., Ind. (8)

**Hugo Schaarschmidt**, born Sept. 20, 1859, in Saxony, Germany; died as pastor emeritus in Detroit, Mich., March 21, 1917. (9)

**William Gustave Adolf Wahl**, born Jan. 13, 1839, in Wuerttemberg, Germany; died as pastor emeritus in Cleveland, Ohio, March 31, 1917. (10)

**Louis J. Haas**, born April 2, 1844, in Baden, Germany; died as pastor emeritus in Otis Orchard, Wash., April 7, 1917. (11)

**Herman George Haas**, born July 2, 1875, in Baden, Germany; died April 28, 1917, in Cincinnati, Ohio, as pastor of St. John's church in Manitowoc, Wis. (12)

**Jacob Winkler**, born Aug. 3, 1861, in Switzerland; died April 28, 1917, in Marshalltown, Iowa, as pastor of Friedens church in Larchwood, Iowa. (13)

**John Jacob Meyer, D. D.**, born May 8, 1859, in Switzerland; died July 8, 1917, in St. Louis, Mo., as pastor of Emmanuel's church in Hamel, Ill. (14)

**Gustav George Sturm**, born March 7, 1867, in Wuerttemberg, Germany; died as pastor emeritus near Bethel, N. Dak., June 12, 1917. (15)

**Ernst Friedrich Reller**, born May 4, 1827, in Hanover, Germany; died as pastor emeritus in Indianapolis, Ind., July 28, 1917. (16)

**Frederick William Piepenbrok**, born June 9, 1852, in Westphalia, Germany; died August 20, 1917, as pastor of Friedens church, Washington, Tex. (17)

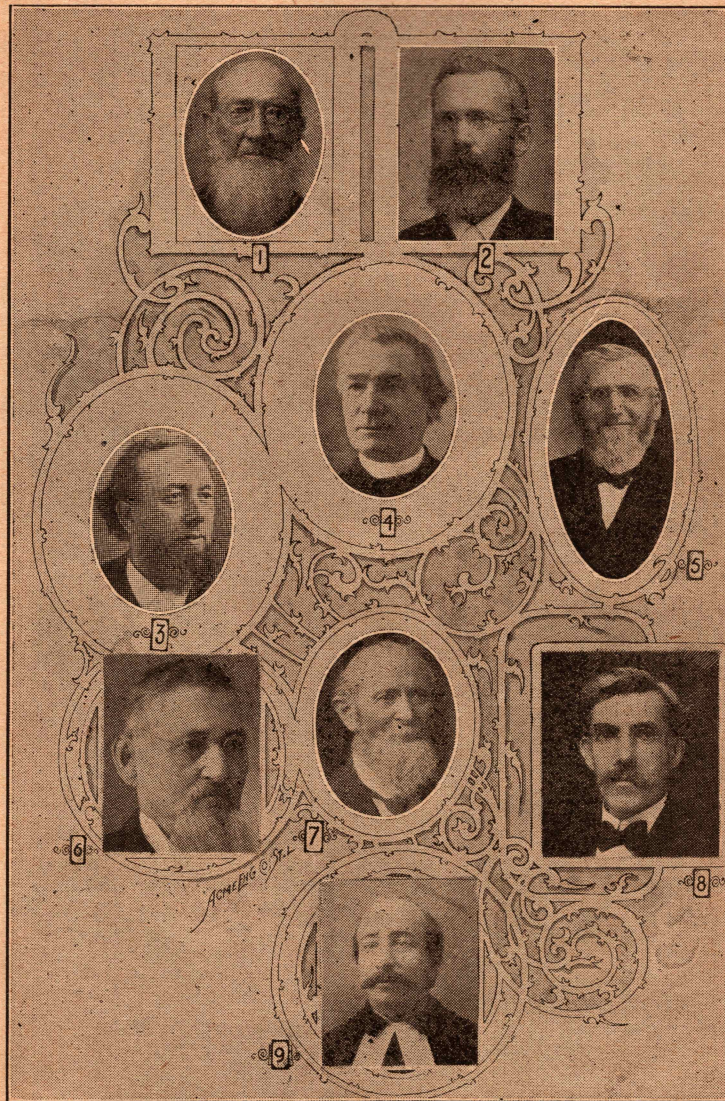
**Friedrich K. Neuhaus**, born Sept. 24, 1858, in Palatinate, Germany; died Aug. 20, 1917, as pastor of the parish at White Oak-Spring Branch-Cypress, Texas. (18)

**J. W. Torbitzky**, born May 22, 1839, in Westphalia, Germany; died as pastor emeritus in Oerman, Mo., Oct. 1, 1917. (19)

**M. Goffeney**, born June 11, 1858, in Alsace, Germany; died Oct. 21, 1917, in Elkhart, Ind., as pastor of Zion church in South Bend, Ind.

**Teacher Gottlieb Karl Toelle**, born Feb. 16, 1855, in Saxony, Germany; died as emeritus in Detroit, Mich., April 19, 1917.











## CLERICAL REGISTER

List of names and addresses of Evangelical pastors in the United States and Canada. Corrected to October 20, 1915. Pastors designated with a \* are not yet members, but will probably apply at the next District conferences. Those designated by a † have been serving in the Synod longer than two years without becoming members. Those designated by § are supernumeraries. See minutes of General Conference 1913, page 303, 15. Those designated by ‡ are at present not serving any congregation.

- Abele, Ad., R. R. 4, Burlington, Ia.  
 Abele, F. J., Plymouth, Nebr.  
 Abele, J., R. R. 3, Cook, Nebr. [Ind.  
 Adomeit, F. W., R. R. 4, Francesville,  
 Agricola, E. R. O., R. R. 25, Chester-  
 field, Mo. [Porte, Ind.  
 Alber, W. H., 1107 Lincoln Way, La  
 Alberswerth, Alfr., Owensville, Mo.  
 Albert, E. G., 814 Garfield Ave., Pasa-  
 dena, Cal.  
 Albrecht, Alfr., Paola, Kans.  
 Albrecht, Otto, Brownsville, Minn.  
 Aldinger, E. G., R. R. 29, Lynnvill, Ind.  
 Aleck, E. R., R. R. 1, Hudson, Kans.  
 Allrich, Paul, R. R. 2, Nashua, Ia.  
 Amacker, Traugott, Berger, Mo.  
 Apitz, O., Emigrantenmissionar, 1308—  
 1312 Beason St., Locust Point, Balti-  
 more, Md.  
 Arends, E., LeSueur, Minn.  
 Arlt, H., Kewanee, Ill.  
 Artus, A., Orange Grove, Tex.  
 Asmuss, W., R. R. 3, Hermann, Mo.  
 Assmann, Ed. (Em.), 2128 Clarke St.,  
 Milwaukee, Wis.  
 Aufderhaar, W. H., 1319 Myrtle Ave.,  
 Baltimore, Md.  
 Awiszus, H. M., Albany, Minn.  
 \*Bach, Gaston, Ph. D., 117 Howard St.,  
 Schenectady, N. Y.  
 Bachmann, A. W., 734 Livernois Ave.,  
 Detroit, Mich.  
 Bachmann, C., Cattaraugus, N. Y.  
 Baehr, Jac. (Em.), Hill City, Minn.  
 \*Bahnsen, A. M., 266 10th St., Richmond,  
 Cal.  
 Bahnsen, H. T., 3120 Neosho St., St.  
 Louis, Mo. [N. Y.  
 Baltzer, A., 192 Child St., Rochester,  
 Baltzer, D., 2506 Benton St., St. Louis,  
 Mo.  
 Baltzer, E., 2230 W. 63d St., Seattle,  
 Baltzer, F., Bremen, Ind. [Wash.  
 Baltzer, J., D. D., 2506 Benton St., St.  
 Louis, Mo.  
 Barkau, C. W., New Athens, Ill.  
 Barkau, Walt, R. R. 3, Waterloo, Ill.  
 Barnofske, H., R. R. 3, Kyle, Texas.  
 \*Bartels, W., Millersburg, O.  
 Barth, C. J., R. R. 3, Hampton, Iowa.  
 Barth, H. L., Sussex, Wis.  
 Bassler, Phil. H., Baltic, O.  
 Batz, W., 923 East Ave., Baltimore, Md.  
 Bauer, Carl, Professor, Elmhurst, Ill.  
 Bauer, W., 634 Catharine St., Syracuse,  
 New York. [Ill.  
 Baumann, C. F., 167 Fifth St., Aurora,  
 Baumann, W. F., Berlin, Wis.  
 Baumgaertel, H., Burksville, Ill.  
 Baur, Fr., R. R. 4, Box 151, Webster  
 Groves, Mo.  
 Baur, Theo., New Baden, Ill.  
 Baur, W., Prof., 1617 Hunt Rd., Eden  
 Seminary, St. Louis, Mo.  
 Bechtold, C., Marysville, Kans.  
 Bechtold, Fr., R. R. 1, Morrison, Mo.  
 Bechtold, W., Kahoka, Mo.  
 Becker, A. H., 1831 Carondelet St., New  
 Orleans, La.  
 Becker, E. J., Millville, Minn.  
 Becker, H., Ellinwood, Kans.  
 Becker, W., D. D., Direktor, Eden Sem-  
 inary, St. Louis, Mo.  
 Beckmeyer, Theo., Elmore, Ohio.  
 Beecken, P., R. R. 39, Malone, Wis.  
 Behrendt, W. (Em.), 3392 W. 41st St.,  
 Cleveland, Ohio. [Mo.  
 Behrens, D. (Em.), R. R. 4, Bunceton,  
 Beler, E., Browntown, Wis.  
 Bek, C. (Em.), Box 94, Seward, Nebr.  
 Bekeschus, Ed., R. R. 1, Jamestown, Mo.  
 §Bemberg, F. Marissa, Ill.  
 Bendigkeit, Chr., Bennett, Iowa.  
 Benkendörfer, C. (Em), R. R. 4, Evans-  
 ville, Ind.  
 Benthin, P., Donnelson, Iowa.  
 Berdau, E., R. R. 15, Valley Park, Mo.  
 Berger, C., Bible Grove, Ill.  
 Bergstraesser, E., Liberty, Nebr.  
 Berlekamp, Ed. W., Billingsville, Mo.  
 Berlekamp, T., Mayview, Mo.  
 Berner, G. (Em.), 93 Winslow Ave.,  
 Buffalo, N. Y.  
 Bernhardt, C. W., 3314 Bridge Ave., N.  
 W., Cleveland, Ohio.  
 Bettex, E. Th., Idalia, Colo.  
 Betz, G., Cecil, Wis.  
 Beutenmüller, A., 805 S. Mechanic St.,  
 Jackson, Mich.  
 Beutler, F., Bourbon, Ind.  
 Beutler, Rob. J., 150 Dearborn Ave.,  
 Detroit, Mich.  
 Beyersdorff, O., Shell Lake, Wis.  
 Biegeleisen, J., Ben Arnold, Tex.  
 Bierbaum, Dan., 104 Union St., Free-  
 port, Ill.  
 Bierbaum, H. H., Des Plaines, Ill.  
 Bierbaum, J. C., Lexington, Mo.  
 Bierbaum, Martin F., 307 W. Clay St.,  
 Collinsville, Ill.  
 Bierbaum, Theo. F., Palatine, Ill.  
 Birkner, J. E., 603 S. Maple St., Creston,  
 Iowa.  
 Birnstengel, L., Herkimer, Kans.  
 Bisping, A. H., Union, Mo.  
 \*Bitter, J.  
 Bittner, S. P., Bolivar, O.  
 Bizer, Carl C., Elliston, O.  
 \*Bizer, E. G., 100 E. Elmira St., San  
 Antonio, Tex.  
 Bizer, J., Medford, Wis.  
 Bizer, J. J., Brillion, Wis.



- Bizer, K., R. R. 1, New Albin, Iowa.  
 Blankenagel, A., 537½ 33d St., Milwaukee, Wis.  
 Blasberg, D., Broadlands, Ill. [kee, Wis.  
 Blasberg, W., Moody Bible Institute, Chicago, Ill.  
 Blaufuss, Ph., Denver, Iowa.  
 Bleibtreu, Ed., 7423 Michigan Ave., St. Louis, Mo.  
 Bloesch, E., R. R. 1, Dyer, Ind. [Ill.  
 Blum, H. E. (Em.), R. R. 1, Barrington, Ill.  
 Bock, A. F., R. R. 2, Nashville, Ill.  
 Bock, G., Schofield, Wis.  
 Bockstruck, A., De Soto, Mo.  
 Bode, G., 4912 Maple Ave., St. Louis, Mo.  
 Bode, H., 1740 N. Euclid Ave., St. Louis, Mo.  
 Bode, Th. F., 364 Genesee St., Buffalo, N. Y.  
 Bodmer, J. J. (Em.), Strasburg, Ohio.  
 Boehm, Fr., Francisco, Mich.  
 Boeker, L. C., R. R. 1, Warrenton, Mo.  
 Boether, A., 207 St. Rose St., Lodi, Cal.  
 Bohn, G., Bippus, Ind.  
 Bohnstengel, G., (Em.), 134 Clark St., Aurora, Ill.  
 Bollens, J., 7008 Michigan Ave., Chicago, Ill.  
 Bollier, W., Box 233 Herndon, Kans.  
 Bomhard, W. A., 210 8th St., Sharpsburg Sta., Pittsburgh, Pa.  
 Bosold, F., Manheim, Ill.  
 Bourquin, P., R. R. H. 2, Indianapolis, Indiana. [N. Y.  
 Bourquin, W., 595 E. 7th St., Brooklyn, N. Y.  
 Branke, Paul, 941 Georgia St., Los Angeles, Cal.  
 Bratzel, E., Fort Lauderdale, Florida.  
 Bratzel, G. G., R. R. 13, Brookfield, Wis.  
 Bratzel, Paul T., 219 E. 10th Ave., Duluth, Minn.  
 Braun, Fr., R. R. 1, Burksville, Ill.  
 Braun, J. J., 933 White Ave., Grand Junction, Colo. [Louis, Mo.  
 Braun, Theo. F., 3546 Page Blvd., St. Louis, Mo.  
 Bredehoeft, H. J., Lebanon, Ill. [Mo.  
 Breitenbach, H., Prof., Elmhurst, Ill.  
 Breitenbach, W., 10251 Avenue L, East Side Sta., Chicago, Ill.  
 Brenion, E., R. R. 3, Medaryville, Ind.  
 Brennecke, F., Montrose, Colo.  
 Bretz, J. Dan., Boonville, Ind. [O.  
 Bretz, W. L., 221 E. Gates St., Columbus, Ohio.  
 Breuhaus, O., (Em.), Elmhurst, Ill.  
 Breuhaus, Otto W., Lowell, Ohio.  
 Briesemeister, P., 1251 Hull St., Baltimore, Md.  
 Brink, E. C., Pinckneyville, Ill.  
 \*Brink, G. F., Waterloo, Ill.  
 Brink, Paul, Hardtner, Kans.  
 Brodt, Herb. J., 126 W. 9th St., Erie, Pa.  
 Brueckner, P., Hollowayville, Ill.  
 Brüning, David, 1231 W. Jefferson St., Louisville, Ky. [ding, O.  
 Brune, F. G., 731 Jefferson Ave., Rea-brunn, Carl, Westside, Iowa.  
 Bruse, J., R. R. 2, LeSueur, Minn.  
 Buchmueller, Dan., Trenton, Ill.  
 Buchmueller, H., Redbud, Ill.  
 Buchmueller, P., Marine, Ill.  
 Buck, C. A. J., Arlington, Minn.  
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 Budy, Fr. W., R. R. 3, San Marcos, Tex.  
 Buff, Karl, Inkster, Mich.  
 Buehler, B., Greenview, Ill.  
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 Buehler, W., Hubbard, Iowa.  
 Buescher, J. C. A., R. R. 1, Monee, Ill.  
 Buescher, J. H., Nashville, Ill.  
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 \*Cramer, W., Oermann, Mo.  
 Cramm, Wm. J., Dubois, Ind.  
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 Crusius, Paul, Downer's Grove, Ill.  
 Crusius, V., South Germantown, Wis.  
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 Daries, F. R., c. o. Y. M. C. A., Louisville, Ky.  
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 Davis, M. P., Raipur, C. P., E. India.  
 Debus, Aug., Hebron, N. Dak.  
 Decker, Chas. H., 8404 Hall's Ferry Road, St. Louis, Mo.  
 Deckinger, G., R. R. 1, Pocahontas, Ill.  
 Deislinger, G., R. R. 1, Marlin, Texas.  
 Denninghoff, Louis, Taylor, N. Dak.  
 Dettbarn, E. J. F., 117 Robbins St., Cambridge, Md. [Iowa.  
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 Dickmann, W., New Douglas, Ill.  
 Dickmann, J. W., 907 S. Hoff St., El Reno, Okla.  
 \*Diehl, W., R. R. 2, Prescott, Wis.  
 Dies, C. F., Town Line, N. Y.  
 Dies, H. A., Boston, N. Y.  
 Dietrich, Paul, Concordia, Mo.  
 Dietz, G. (Em.), R. R., Box 28, Shermer-ville, Ill.  
 Dietze, Alb., Kettlersville, Ohio.  
 Digel, J. E., 211 E. Tremont St., Massillon, Ohio.  
 Dinkmeier, H. W., Wright City, Mo.  
 Dinkmeier, J. H. (Em.), 533 Jefferson St., St. Charles, Mo.  
 Dippel, J., Troy, Ill.  
 Ditel, G., R. R. 1, Owensville, Mo.  
 Ditter, Rud. Cep., Schleisingerville, Wis.  
 Doellefeld, A., Carlyle, Ill.  
 Doellefeld, Fred H., 340 S. Broadway, Stillwater, Minn.  
 Doellefeld, Jacob, Pilot Grove, Mo.  
 Doering, K. O. (Em.), Emmaus, Marthasville, Mo.  
 Doernenburg, G., Gerald, Mo.  
 Doernenburg, K., Caseyville, Ill.  
 Dorjahn, J. H., Dolton, Ill.  
 Dorn, F. L., Ph. D., Race St. and McKenna Ave., Cincinnati, O. [Ill.  
 Dorullis, J., 316 2d S. W. St., Centralia,



- Drees, H., 2613 Potomac St., St. Louis, Missouri.
- Dreusicke, A., Freeburg, Ill.
- Dresel, Wm. N., 31 N. 3rd St., Evansville, Ind.
- Duensing, G., R. R. 3, Milford, Nebr.
- Duval, Geo., E. Main St., Jackson, Mo.
- Dyck, Paul V., 1215 Texas Ave., Houston, Tex.
- Ebinger, S. A., 1612 Tuscaloosa Ave., Birmingham, Ala.
- §§Echelmeyer, W., 4056 Normandie Ave., Los Angeles, Cal.
- Egartner, Z. S., c. o. Alvin Wanderer, 412 S. Lombard Ave., Oak Park, Ill.
- Eggen, F., R. R. 1, Waterloo, Ill.
- Egger, F., Holstein, Mo.
- Egger, S., R. R. 5, Rockford, Ohio.
- Egli, A., Amherst, Ohio. [Iowa, O.]
- Ehrhard, G. A., 105 Perry St., Wapako.
- \*Elchler, Geo., R. R. 1, Kimama, Idaho.
- Eiermann, F. W. A., 1016 Peach St., Erie, Pa.
- Eilers, Ed. H., Remsen, Iowa.
- Eilts, E. H., 2111 McNair Ave., St. Louis, Mo.
- Eisen, G. (Em.), Chelsea, Mich.
- Eisen, Th., 623 Jackson, S. E. Sandusky, Ohio.
- Eitel, Jos., Perham, Minn.
- Eller, Carl, R. R. 1, Talmage, Nebr.
- Ellerbrake, J. H., Arlington Heights, Illinois.
- Emigholz, Chr., R. R. 2, Lamar, Ind.
- Enders, C., 69 Buena Vista Ave. S. W., West Highland Park, Detroit, Mich.
- Endter, J., Alma, Kans.
- Eppens, H., Cor. W. 98th & Cudell Ave., Cleveland, Ohio.
- Erber, H., Fredonia, Wis.
- \*Erbes, J., Bayard, Nebr. [Iowa.]
- Erdmann, J., 815 High St., Burlington, Iowa.
- Ernst, A., 1020 Exchange St., Keokuk, Iowa.
- Ernst, F., N. Crystal Lake, Ill.
- Ernst, J. L., 600 N. Euclid Ave., E. E., Pittsburgh, Pa. [N. Y.]
- Esmann, G., 1120 State St., Schenectady, Ind.
- Ewald, F., 300 Harrison St., Elkhart, Ind.
- Eyrich, Geo. S. A., Minnesota Lake, Faeth, Carl, Clarence, Iowa.
- Feierabend, H. A., Mahasamudra, Distr. Raipur, C. P., E. India.
- Fetzer, Chr. E., Taylor, Pa.
- Fiedler, R., 818 N. Central Ave., Austin-Chicago, Ill. [Zanesville, O.]
- Fillbrandt, R. R., Ph. D., 105 S. 7th St., Chicago, Ill.
- Fischer, C., R. R. 2, Germantown, Wis.
- Fischer, F. W., Western, Nebr.
- Fischer, Gustav, 671 Madison St., Milwaukee, Wis.
- Fischer, Jno., Hartley, Iowa.
- Fischer, R., Warrenton, Mo. [Pa.]
- Fischer, Theo. F., R. R. 1, Rochester, Wis.
- Fischer, W., R. R. 1, Winside, Nebr.
- Fismer, J. S., Verona, Mo.
- Fleck, Chas. F., 539 Beech St., Scranton, Pa. [Ill.]
- Fleer, Aug., 2040 W. 36th St., Chicago, Ill.
- Fleer, E. J., 1538 8th St., Milwaukee, Wis.
- Fleer, G. D., R. R. 3, Box 19 Geneseo, Ill.
- Fleer, H. Armin, 417 Clark St., Milwaukee, Wis.
- Fleer, H. H. (Em.), Geneseo, Ill.
- Fleer, J. H., 370 13th St., Milwaukee, Wis.
- Flottmann, J., R. G., Box 89, Indianapolis, Ind.
- Foerster, P. (Em.), 5946 E. Circle Ave., Norwood Park, Ill.
- Foesch, J., R. R. 1, Cleveland, Wis.
- Fontana, J., New Salem, N. Dak.
- Fox, Henry, R. R. 1, Glenshaw, Pa.
- Frank, J., 171 Bakus Ave., Marine City, Mich.
- \*Franke, Arno H., 567 Bielwell St., St. Paul, Minn.
- Franke, C. H., Elkader, Iowa.
- Frankenfeld, F., sen. (Em.), 910 Adams St., St. Charles, Mo.
- Frankenfeld, F., jun., 1062 St. Paul St., Rochester, N. Y.
- Frankenfeld, J. W., Emmaus Asylum, St. Charles, Mo.
- Frankenfeld, Paul G., 229 N. Collington Ave., Baltimore, Md.
- Freese, B. F., Summerfield, Ill.
- Frenzen, W., 121 N. Terrace Ave., Mt. Vernon, N. Y.
- Freund, F. H., Y. M. C. A., Portland, Oregon.
- Freund, G. H., 419 Logan St., Steuben-Freytag, H. W. (Em.), R. R. 4, Freeport, Illinois [Point, Wis.]
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Total number of Pastors.....1,111

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Brodt, H., Prof., Elmhurst, Ill.  
Buchmueller, S., Orphans Home, R. R. 29, Wellston, Mo.  
Dinkmeier, J. F., 519 Jackson St., St. Charles, Mo. [Mo.  
Düe, Edw. H., 1816 S. 9th St., St. Louis, Mo.  
\*Fischer, F. (Em.), 436 S. 1st St., Ann Arbor, Mich.  
Fleer, G. H., 122 Hilton Pl., Elgin, Ill.  
\*Gerdes, P. H., Box 325, Elmhurst, Ill.
- Grauer, A. H., 3720 Spokane Ave., Cleveland, Ohio. [Mich.  
Gubler, O., 734 Livernois Ave., Detroit, Mich.  
Helmkamp, F. W., Supt. Orph. Home, R. R. 29, Wellston, Mo.  
\*Kehle, Hilda, Lincoln, Ill.  
\*Kitterer, H. A., Delray, Mich.  
Klocke, 711 East 1st St., Merrill, Wis.  
Kloppe, Fr., R. R. 1, San Marcos, Texas.  
Koenig, J. H., Supt. Orph. Home, Hoyleton, Ill.  
\*Koerner, Herb., R. R. 29, Wellston, Mo.  
\*Krueger, Fr., 2519 Cortez St., Chicago, Illinois.  
\*Kuhagen, Wm., Davis, Ill.  
\*Luehrmann, Emma W., Nashville, Ill.  
Malkemus, L., Hoyleton, Ill.  
\*Marten, Wm.  
Michel, J. A., 222 Cortez St., Chicago, Illinois.  
Mohr, Chr., Higginsville, Mo.



Moritz, W. F., 4024 Greer Ave., St. Louis, Mo.	[Arbor, Mich.	Scherer, H. (Em.), 410 S. Garvin St., Evansville, Ind.
*Mrs. Niles, 525 Thompson St., Ann Arbor, Mich.		Schlinkmann, Joh., Peotone, Ill. [Ill.
*Nitz, Gertrude, 5156 Loomis St., Chicago, Ill.		Schlundt, D., 2008 W. 21st St., Chicago, Ill.
Ofner, W., Merrill, Wis.		*Schmale, J. E., Prof., Elmhurst, Ill.
Pfeiffer, Fr., 3620 Michigan Ave., St. Louis, Mo.		Schoppe, A., Millstadt, Ill.
*Pundmann, Anna, St. Charles, Mo.		Schuessler, H., 833 State St., Quincy, Ill.
Racherbaeumer, Louis, Hoyleton, Ill. Wisconsin.		*Schuessler, W., 5139 Loomis St., Chicago, Ill.
*Rauch, Maja, Irvington, Ill.		Seybold, P. C., Staunton, Ill.
*Reinke, Julius F., R. R. 29, Wellston Sta., St. Louis, Mo.		Struckmeyer, Carl, Waterloo, Ill.
*Ritter, Arthur, Holstein, Mo.		*Trost, Theo., 553 S. 1st St., Ann Arbor, Mich.
*Saeger, F., Prof., Eden College, St. Louis, Mo.		Wandtke, Ernst F., R. R. 18, Edwardsport, Ind.
Saeger, L., St. Charles, Mo.		Warma, H., Quincy, Ill.
Scheidemann, Antonia M., Orph. Home, Bensenville, Ill.		Wiegmann, G., 5215 Justine St., Chicago, Ill. [Louis, Mo.
		*Wilking, F. W., 3007 McNair Ave., St. Wuehner, W. C., 2943 Racine Ave., Chicago, Ill.

Total number of Teachers.....58

## EVANGELICAL DEACONESSSES

### ST. LOUIS, MO.

CONSECRATED. (According to the order of their entrance.)

Magdalena Gerhold.	Hulda Echelmeler.	Emma Fruechte. §§
Philippina Buehn.	Katie Keck.	Benia Fuchs.
Charlotte Boekhaus.*	Sophia Hubel. †††	Anna Lenger. §
Katharina Streib. †††	Hilda Mall.	Minna Flottmann.
Marie Oehler.	Lina Soehlig.	Ella Loew.***
Anna Pohlmann.	Anna Meyer. †††	Mary Feutz. §
Martha Wolf. §§	Alwina Scheid. **	Mathilde Mathes.
Beata Schiek. §§	Christina Schwarz. ††	Elfrieda Hein.
Theresa Kettelhut.	Lydia Buschmann. §	Edna Stoenner.
Caroline Pepmeier. †	Anna Goetze.	Verlia Waltemath.

### EVANSVILLE, IND.

Lina Braun.	Lina Appel.	Sophia Bartelt.
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### MARTHASVILLE and ST. CHARLES, MO.

Emma Schultz.	Julia Koch.	Martha Schlattach.
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### LINCOLN, ILL.

Rosa Gerhold.	Louise Mernitz.	Adele Hosto. §§§
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### FARIBAULT, MINN.

Louise Kreutz.	Emma Kroehler.	Emily Meyer.
Amelia Klopsteg.	Hulda Ramser.	Lydia Suter.

### CHICAGO, ILL.

Anna Bischel.	Minnie Volz.	Alma Wiegmann.
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### MARSHALLTOWN, IOWA.

Louise Leuken.

### CINCINNATI, OHIO.

Marie Stahlberg.	Anna Meyer.	Rosa Hummel.
Greta Lueken.	Erhardina Meyer.	

### BUFFALO, N. Y.

Elisabeth Heinz.

*) Lincoln, Ill.	†) Faribault, Minn.
***) Good Samaritan Home for the Aged, St. Louis, Mo.	††) Rochester, N. Y.
†††) Marshalltown, Ia.	§) East St. Louis, Ill.
***) Milwaukee, Wis.	§§) On leave of absence at home.
	§§§) Chicago, Ill.

Total number of sisters.....55



## CHURCH REGISTER

List of congregations served by pastors of the German Evangelical Synod of North America. Those designated with a \* are not in formal membership with the Synod. The name of the town or city is given first, then that of the congregation, and finally that of the pastor. Corrected to October 20, 1917.

## 1. ATLANTIC DISTRICT

## a) District of Columbia

Washington—\*Concordia—P. A. Menzel

## b) Maryland

Annapolis—St. Martins—H. F. C. Haas

Baltimore—Christ—P. Briesemeister

" —Concordia—F. Giese

" —\*St. Johns—Wm. Aufderhaar

" —\*St. Johns—E. G. Kuenzler

" —St. Lucas—F. H. Klemme

" —St. Matthews—C. W. Locher

" —\*United Ev. Luth.—W. Batz

" —Homestead—St. Matthews—

" —\*Friedens—P. G. Frankenfeld

" —Morrell Park Evang.—

" —Immigrant Home—O. Kienker

Near Cambridge—Immanuel—E. Dettbarn

East Newmarket—Salem—E. Dettbarn

Frostburg—Zion—

## c) New Jersey

Bayonne—\*St. Pauls—

Bergenpoint—Evangelical—C. Schauer

Garwood—St. Pauls—C. Schauer

Irvington—Imm.—E. J. Schmidt, Ph. D.

Newark—St. Stephens—Ed. Fuhrmann

" —(Essex Park)—United Ev.—

" —(Vailsburg)—Zion—

Trenton—St. Pauls—J. C. Hansen

## d) New York

Albany—Ev. Protestant—H. Reller

Amsterdam—Ev. Luth. Zion—

Berlin—Zion—J. Schoettle

Brooklyn—Bethlehem—W. Bourquin

Cohoes—Ev. Luth. Trinity—

East Poestenkill—Zion—J. Schoettle

Mount Vernon—St. Johns—W. Frenzen

New York—St. Pauls—J. P. Schwab

Taborton—Zion—J. Schoettle

Schenectady—Friedens—G. Esman

" —St. Johns—\*G. Bach, Ph. D.

Troy—St. Pauls—W. E. Neumeister

## e) Pennsylvania

Columbia—Salem—C. Sprenger

Priceburg—St. Pauls—C. F. Fleck

Scranton—Friedens—Paul E. Zeller

" —Hyde Park Presb.—R. Jungfer

" —St. Pauls—C. F. Fleck

Taylor—Evangelical—C. E. Fetzner

Williamsport—Imm.—J. A. Weishaar

## f) Virginia

Richmond—St. Johns—O. Guthe

Number of churches.....43

## 2. INDIANA DISTRICT

## a) Indiana

Aurora—\*Evangelical Protestant—

Boonville—St. Johns—Dan. J. Bretz

Bretzville—St. Johns—W. Cramm

Buckskin—St. Johns—A. Jennrich

Buffaloville—St. Johns—C. Emigholz

Bufkin—St. Johns—F. Daries

Campbell Tp.—Zoar—G. H. Sieveking

Cannelton—St. Johns—K. Schneider

Carthage—Protestant—\*E. Stroehlein

Centerville—Zion—C. Emigholz

Chandler—\*St. Johns—Dan. J. Bretz

Cumberland—St. Johns—P. Bourquin

Cypress—Immanuel—Theo. Haas

Dubois—St. Peters—W. J. Cramm

Duff—St. Pauls—Ph. Frohne

Elberfeld—Zion—Max Schulz

Near Elberfeld—Immanuel—

G. H. Sieveking

Evansville—Ev. Bethel—E. Kockritz

" —\*St. Johns—Wm. N. Dresel

" —St. Lucas—H. J. Schiek

" —St. Matthews—

" —J. U. Schneider, Ph. D.

" —St. Pauls—Th. Haas

" —Zion—J. U. Schneider, Ph. D.

Near Ft. Branch—St. Pauls—

L. Sternberg

Fenton—Zion—J. Flottmann

Freelandville—Bethel—H. Limper

Fulda—Trinity—E. D. Kiefel

German Tp.—\*St. Pauls—A. Kalkbrenner

Heusler—\*Salem—O. Keller

Holland—Augustana—Ph. Frohne

Near Holland—St. Pauls—F. A. Stoelting

Huntingburg—Salem—C. L. Langerhans

Indianapolis—Friedens—L. Kleemann

" —St. Johns—W. Uhrland

" —St. Pauls—J. Frohne

" —Zion—J. C. Peters

Ingelheim—\*St. James—J. Schlundt

Inglefield—Salem—J. C. Nestel

Jasper—Trinity—C. L. Langerhans

Johnson Tp.—Zion—\*W. Goffeney

Kasson—\*St. Johns—J. A. Reller

" —Zoar—J. A. Reller

Kratzville—\*St. Peters—J. C. Nestel

Lamar—Peters—E. D. Kiefel

Lawrenceburg—Zion—F. D. Schueler

Lippe—Zion—C. G. Kettelhut

Loogootee—Evang.—W. Cramm

Lynnville—St. Matthews—A. G. Aldinger

McCutchanville—\*Bethlehem—

G. H. Sieveking

Mount Vernon—Trinity—P. Press

New Albany—Evangelical—F. A. Meusch

Newburg—Zion—F. C. Schweinfurth

New Palestine—Zion—Th. Schory

Parkers Settlement—\*St. Peters—

J. Schlundt

Princeton—St. Peters—Wm. Hauff

St. Philipp—Immanuel—F. Daries

Santa Claus—St. Pauls—C. Emigholz



Shelbyville—\*Ev. Prot.—S. Caldemeyer  
Near Shelbyville—\*Ev. Prot.—

S. Caldemeyer  
Stendal—\*St. Pauls—F. A. Stoelting  
Tell City—St. Johns—Theo. J. Schlundt  
Troy—\*Evangelical—Theo. J. Schlundt  
Vincennes—St. Johns—J. Overbeck  
Warrenton—St. Stephens—Wm. Hauff  
Westphalia—Salem—A. C. Roth

#### b) Ohio

Barnesburg—\*St. Pauls—J. G. Kurz  
Cincinnati—\*First Ev.—H. Huebschmann  
" —(Carthage)—First German  
Prot.—\*E. Stroehlein  
" —(Price Hill)—\*German Prot.  
G. G. Press.  
" —(Columbia)—First Evang.—  
W. F. Köhler  
" —Immanuel—Fairmount—  
H. J. Sonneborn  
" —(Lickrun)—\*St. Martins—  
W. J. Hausmann  
" —St. Lucas—W. Krueger  
" —\*St. Philippus—  
F. L. Dorn, Ph. D.  
" —(Norwood)—Salem—  
W. Grunewald  
" (Winton Place)—Ev. Prot. St.  
Matthews—P. Benthin  
" —Zion—Alb. E. Viehe  
Dayton—St. Johns—J. G. Mueller  
" St. Lucas—C. Schaeffer  
Elmwood Place—St. Matthews—  
Ed. Schmidt

Hamilton—Prot. St. Johns—  
G. S. Gerhold  
" —St. Pauls—W. Vollbrecht  
E. Hamilton—St. Johns—W. Vollbrecht  
Middletown—St. Pauls—G. Krumm  
New Richmond—St. Pauls—  
W. Grunewald  
Piqua—St. Pauls—P. Gehm  
Pleasantridge—\*St. Peters—F. Hohmann  
Reading—\*St. Johns—F. G. Brune  
Ripley—Zion—  
Sidney—St. Pauls—R. Wobus  
Tippecanoe City—St. Johns—Ach. Meyer  
Trenton—St. Johns—G. Krumm  
Troy—St. Johns—Ach. Meyer

#### c) Kentucky

Bellevue—St. Johns—M. L. Kramer  
Dayton—St. Pauls—Supply  
Falmouth—St. Pauls—\*J. Klingeberger  
Ft. Thomas—Christ Evangelical—  
F. Puhlmann  
Griffith—United Ev.—T. C. Gebauer  
Henderson—Zion—Theo. Wobus  
Latonia—St. Marks—\*J. Klingeberger  
Louisville—Bethlehem—C. Held  
" —Christ—  
" —Clifton Evangelical Church  
—T. Hempelmann  
" —Evang.—F. R. Daries  
" —Immanuel—Ph. Wiggermann  
" —St. James—Supply  
" —St. Johns—J. G. Stilli  
" —St. Lucas—Theo. A. Haefele  
" —St. Matthews—L. Hohmann  
" —St. Pauls—W. F. Mehl  
" —St. Peters—D. Bruening  
" —Parkland—O. Miner  
Newport—\*St. Pauls—P. F. Hausmann  
Owensboro—Zion—J. A. Keller

Paducah—Unity—H. Toelle

#### d) Alabama

Birmingham—Friedens—A. S. Ebinger

#### e) Georgia

Atlanta—St. Johns—O. J. Gilbert, Ph. D.

#### f) Illinois

Carmi—St. Johns—\*H. Pfeiffer  
Cowling—\*Ev. Friedens—G. Voegtling

#### g) Florida

Ft. Lauderdale—\*St. Johns—E. Bratzel  
Ft. Petersburg—C. Emigholz  
Davie—E. Bratzel  
Jacksonville—Evang. Luth.—G. E. Schulz  
Lowell—H. Niedernhoefer  
Miami—Friedens—E. Bratzel  
Tampa—\*Theo. Hauck

Number of churches.....127

### 3. IOWA DISTRICT

#### a) Iowa

Ackley—St. Johns—E. Seybold  
Alden—Immanuel—P. Wuebben  
Alexander—St. Johns—C. J. Barth  
Atlantic—Friedens—J. G. Herrlinger  
Audubon—Friedens—J. G. Herrlinger  
Augusta—St. Johns—Chr. T. Rasche  
Aurelia—St. Johns—C. A. Mennenoeh  
Bennett—Friedens—Chr. Bendigkeit  
Benton Tp.—Zion—A. Abele  
Berlin—Bethlehem—M. Hoepfner  
Brooks Tp.—St. Johns—  
C. A. Mennenoeh  
Buckeye—Friedens—P. Wuebben  
Buckgrove—\*St. Peters—G. Krumm  
Burlington—First Evang.—  
" —St. Lucas—K. Scheib  
" —Zion—J. Erdmann  
Calumet—\*Zion—H. Rixmann  
Clarence—St. Johns—C. Fauth  
Clarksville—Immanuel—Ph. Hillgardt  
Council Bluffs—St. Johns—A. Graber  
Creston—\*St. Johns—J. Ernst Birkner  
Crozier—St. Johns—W. Wuestenberg  
Dayton Tp.—\*St. Pauls—Paul C. Kehle  
Denver—St. Pauls—Ph. Blaufuss  
Donnellson—\*St. Pauls—P. Benthin  
Dumfries—St. Pauls—A. Satory  
Dysart—Friedens—Theo. A. Thomas  
Elkader—Friedens—C. H. Franke  
Farmington—\*St. Johns—

A. F. Schemmer  
Flintriver Tp.—St. Johns—\*A. Abele  
Fort Madison—St. Johns—E. Stech  
Franklin—St. Peters—M. F. Giering  
Fredericksburg—Friedens—F. Koch  
Fremont Tp.—St. Johns—  
Garner Tp.—\*.....A. Graber  
Geneva—St. Peters—Theo. Storck  
German City—St. Johns—A. von der Ohe  
German Tp.—St. Peters—H. E. Mueller  
Gladbrook—Friedens—M. Hoepfner  
Hamburg—Zion—Im. Th. Seybold  
Hampton—St. Pauls—C. J. Barth  
Near Hampton—Immanuel—C. J. Barth  
Hartley—Trinity—J. Fischer  
Horn—St. Johns—C. Jankowsky  
Hubbard—Zion—W. Buehler  
Keokuk—St. Pauls—A. C. Ernst  
Lake View—\*First Evang.—K. Brunn  
Larchwood—Friedens—G. Mauch  
Laurel—St. Johns—L. C. Krueger



Ledyard—Friedens—M. Kurschat  
 Lemars—St. Johns—M. J. Dammann  
 LeRoy Tp.—St. Pauls—A. Saeuberlich  
 Lowden—Zion—J. Reichardt  
 Lester—\*Ev. Luth.—G. Mauch  
 Manilla—Friedens—  
 Manly—\*St. Pauls—E. Nabholz  
 Manning—Friedens—  
 Maquoketa—\*St. Marks—  
 Marshalltown—Friedens—K. Rest  
 Massena—\*Friedens—E. Haecker  
 Mt. Vernon Tp.—St. Pauls—R. Lorenz  
 Muscatine—Ev. Prot.—W. Marten  
 New Albin—St. Peters—K. Bizer  
 Noble Tp.—St. Johns—  
 Pleasant Valley—Evangelical—E. Hardt  
 Primghar—St. Johns—H. Rixmann  
 Primrose—\*Zion—Alfr. F. Schemmer  
 Pomeroy—First Evang.—W. Schumann  
 Red Oak—\*St. Pauls—J. Ernst Birkner  
 Remsen—\*St. Pauls—E. H. Eilers  
 Schleswig—Friedens—W. R. Wetzeler  
 Sigel—St. Johns—L. Kehle  
 Shelby—\*Ev. Luth. Friedens—  
 H. M. Lissack  
 Sigourney—St. Pauls—P. C. Keinath  
 Tripoli—St. Peters—M. Kleinau  
 Underwood—Immanuel—H. M. Lissack  
 Union City—St. Johns—K. Bizer  
 Valley—St. Pauls—G. Ronte  
 Victoria Tp.—\*St. Peters—E. Haecker  
 Vinton—Zion—Theo. A. Thomas  
 Walnut—\*Ev. Lutheran—A. Dettmann  
 Washington—St. Pauls—G. Ronte  
 Waverly—Friedens—Ph. Hilligardt  
 West Burlington—St. Pauls—  
 Chr. T. Rasche

Westside—St. Johns—K. Fauth

#### b) Illinois

Moline—\*St. Pauls—F. W. Schnathorst  
 Rock Island—Friedens—F. Rolf  
 Sutter—Bethlehem—K. Brunn  
 Tiooga—Bethany W. Schmidt  
 Warsaw—St. Johns—A. Langhorst

#### c) Missouri

Kahoka—St. Pauls—W. Bechtold  
 Winchester—\*Zion—W. Bechtold

#### d) South Dakota

Garretson—Unity—A. Muecke, D. D.  
 Yankton—\*United Friedens—  
 A. Muecke, D. D.

Number of churches.....93

### 4. KANSAS DISTRICT

#### a) Kansas

Alida—\*St. Johns—B. Slupianek  
 Alma—Friedens—J. Endter  
 Atchison—Zion—Aug. F. Warskow  
 Bluff City—\*St. Pauls—P. Brink  
 Colby—Evangelical St. Johns—  
 Otto E. Pinckert  
 Ellinwood—Immanuel—H. Becker  
 Eudora—St. Pauls—F. Stoerker  
 Hardtner—\*St. Johns—P. Brink  
 Herkimer—Immanuel—L. Birnstengel  
 Herndon—Immanuel—W. Bollier  
 Highland—Trinity—  
 Holyrood—\*St. Pauls—J. M. Munz  
 Hudson—Friedens—E. Aleck  
 Hudson—Trinity—H. Pister  
 Inman—St. Peters—H. Kottich

Junction City—\*Zion—B. Slupianek  
 Kansas City—Zion—  
 Kanwoka Tp.—\*St. Peters—C. Gastrock  
 Lawrence—St. Pauls—\*G. Krüger  
 Leavenworth—Salem—Aug. F. Warskow  
 Manhattan—\*Friedens—B. Slupianek  
 Marena—Ev. Luth.—A. Walton  
 Marysville—Evangelical—C. Bechtold  
 Midland—Evangelical—O. Zwilling  
 Mission Creek—\*St. Johns—

Newton—Immanuel—  
 Nickerson—First German Evangelical—  
 O. Zwilling

Paola—Zion—A. Albrecht  
 Powhattan—\*Evang. Friedens—  
 Sabatha—\*Evangelical—C. Bechtold  
 Thomas Co.—\*St. Pauls—

Otto E. Pinckert  
 Topeka—St. Pauls—\*G. Krüger  
 Vesper—Imm.—Karl M. E. Jeschke  
 Wells Creek—Immanuel—F. W. Weltge  
 Wichita—Friedens—J. F. W. Helmkamp  
 Willow Springs—St. Johns—C. Gastrock  
 Winona—\*United Evangelical—  
 Otto E. Pinckert

#### b) Colorado

Idalia—St. Johns—Theophile Mueller

#### c) Nebraska

Dubois—\*Friedens—G. Wullschlegler  
 Mission Creek—Ev. Zion—  
 E. Bergstraesser

#### d) Oklahoma

Altus—Salem—R. Mohr  
 Carrier—\*Ev. Luth. Friedens—  
 W. Meinecke, D. D.  
 El Reno—Redeemer—W. Dickmann  
 Enid—\*Ev. Luth. Wartburg—  
 W. Meinecke, D. D.  
 Frederick—Ev. Zion—R. Mohr  
 Greenfield—\*Friedens—  
 Guthrie—\*St. Johns—H. Rieder  
 Kiel—Friedens—Wm. Jersak  
 Kingfisher—Friedens—Wm. Jersak  
 Marshall—St. Pauls—H. Rieder  
 Minco—St. Pauls—W. Dickmann  
 Norman—Salem—A. Walton  
 Okeene—St. Johns—  
 Oklahoma City—Zion—A. Walton  
 Orlando—\*Zion—H. Rieder  
 Tangier—Grace—J. Kurz  
 Waukomis—Ev. Concordia—  
 W. Meinecke, D. D.

Number of churches.....57

### 5. MICHIGAN DISTRICT

#### a) Michigan

Adair—Evangelical—E. Riemeyer  
 Adrian—Immanuel—G. Schoettle  
 Albion—Salem—E. Piepenbrok  
 Ann Arbor—\*Bethlehem—G. A. Neumann  
 Amble—St. Peters—H. Schmidt  
 Armada—Trinity—R. Riemann  
 Bad Axe—St. Johns—Emanuel Soell  
 Bainbridge Tp.—St. Pauls—A. Grabowski  
 Baroda—Zion—C. F. Howe  
 Benton Harbor—C. W. Roth  
 Boyne City—Evangelical—A. Buettner  
 Brutus—\*Zion—A. Buettner  
 Burnside—St. Pauls—W. Hetzel  
 Casco—St. James—E. Riemeyer  
 Chelsea—\*St. Pauls—A. Schön



Clarenceville—Immanuel—A. C. Stange  
 Clyde Tp.—St. Pauls—C. Haag  
 Coloma—\*Ev. Zion—A. Grabowski  
 Crockery—\*St. Johns—W. Koch  
 Dalton Tp.—\*St. Pauls—A. F. Schulz  
 Detroit—Bethany—A. Martin  
 " —Bethels—R. Niebuhr  
 " —Christ—Theo. Jud  
 " —Immanuel—A. W. Bachmann  
 " —St. Johns—H. Horny  
 " —St. Lucas—L. Kleber  
 " —St. Marks—A. Mallick  
 " —St. Matthews—Otto C. Haass  
 " —St. Pauls—W. Howe  
 " —St. Johns—(West Side)—

R. J. Beutler  
 " —Salem Ev., West Highland Park  
 —C. Enders  
 " —(Springwells)—St. Peters—  
 C. A. Haneberg

Dexter—\*St. Andrews—H. Schoettle  
 Farmington—Salem—A. C. Stange  
 Forestville—Unity—Emanuel Soell  
 Francisco—St. Johns—F. Boehm  
 Fraser—Zion—F. Fuerst  
 Freedom Tp.—\*Bethel—F. Lueckhoff  
 " —\*St. Johns—

F. W. Krueger  
 Friendship Tp.—Ebenezer—A. Buettner  
 Gallien—St. Peters—J. L. Kling  
 Germania—Zion—W. Hetzel  
 Grand Haven—St. Pauls—W. Koch  
 Grand Haven Tp. St. Peters—W. Koch  
 Grand Rapids—St. Johns—R. Schreiber  
 Halfway—St. Peters—F. Fuerst  
 Jackson—St. Johns—A. Beutenmueller  
 Kingsley—St. Johns—H. Schmidt  
 Lansing—St. Pauls—Edw. F. Mayer  
 Lenox—St. James—R. Riemann  
 Macomb Tp.—Ev. St. Johns—

F. A. Roese  
 Manchester—\*Immanuel—J. Wulffmann  
 Marine City—St. Johns—J. Frank  
 Maplehill—Immanuel—H. Schmidt  
 Mt. Clemens—Zion—F. A. Roese  
 Norvell—\*Christ—J. Wulffmann  
 Owosso—St. Johns—G. Webbink  
 Petoskey—Immanuel—A. Buettner  
 Pipestone—Zion—A. Grabowski  
 Port Huron—St. Johns—C. Haag  
 Port Sanilac—Ev. Unity—Eman. Soell  
 Royal Oak—Immanuel—A. Haeussler  
 St. Joseph—St. Peters—W. F. Buehler  
 Saginaw—Ev. St. Marks—E. Pusch  
 Saline Tp.—\*St. James—O. Papsdorf  
 Saline—\*St. Pauls—C. Wittbracht  
 Sharon Tp.—\*St. Pauls—F. Boehm  
 Sherman Tp. near Cadillac—Evang.—

H. Schmidt  
 Taylor Center—St. Pauls—K. Buff  
 Threeoaks—St. Johns—J. L. Kling  
 Warren—St. Pauls—F. Gabelmann  
 Wyandotte—St. Johns—A. Schmid

#### b) Indiana

Andrews—St. Pauls—R. Kuebler  
 Bippus—St. Johns—G. Bohn  
 Bourbon Tp.—St. Pauls—Fred Beutler  
 Bremen—Immanuel—F. Baltzer  
 Chesterton—\*St. Johns—M. Lienk  
 Elkhart—St. Johns—F. Ewald  
 Francesville—Salem—C. E. Weiss  
 Near Francesville—St. James—  
 F. W. Adomeit  
 Gary—St. Johns—M. Lienk

Lafayette—St. Johns—H. Zumstein  
 LaPorte—St. Pauls—W. H. Alber  
 Madison Tp.—Zion—  
 Medaryville—St. Johns—E. Brenion  
 Michigan City—St. Johns—P. Irion  
 Mishawaka—St. Andrews—M. Goffney  
 Plymouth—St. Johns—Fred Beutler  
 San Pierre—St. Lucas—E. Brenion  
 South Bend—St. Peters—H. Weichelt  
 " —Zion—  
 Urbana—St. Peters—E. F. Lawrenz  
 Wabash—St. Matthews—P. O. David  
 Wanatah—Salem—J. Krause  
 Whitepost Tp.—St. Johns—C. E. Weiss  
 Woodland—St. Johns—

Number of churches.....98

### 6. MINNESOTA DISTRICT

#### a) Minnesota

Albany—Ev. Ebenezer—H. M. Awiszus  
 Albion—Evang.—H. Heutzenroeder  
 Annandale—Imm.—H. Heutzenroeder  
 Barnesville—Evang.—F. C. Schmidt  
 Bemidji—Evangelical—W. Riemann  
 Bertha—Friedens—\*O. Rapp  
 Brainerd—Bethlehem—W. Riemann  
 Brownsville—Zion—O. Albrecht  
 Bureau—Evangelical—  
 Carlos—\*Michael—H. M. Awiszus  
 Ceylon—Ev. St. Johns—F. Perl  
 Childs—\*Evangelical—C. Oberdoerster  
 Cleveland Tp.—\*Evang.—J. Bruse  
 Cottagegrove—St. Matthews—  
 Crookedcreek—Friedens—O. Albrecht  
 Delano—Evangelical—W. Weltge  
 Dora—\*St. Johns—J. Eitel  
 Douglas—Evang.—W. W. Bunge  
 Dresselville—St. Pauls—J. Bruse  
 Duluth—St. Pauls—P. T. Bratzel  
 Eden Valley—Friedens—  
 H. Heutzenroeder  
 Eitzen—St. Lucas—F. C. Klein  
 Essig—Friedens—G. Mayer  
 Fairmont—St. Johns—J. Herrmann  
 Faribault—Ev. St. Lucas—Wm. Meyer  
 Fergus Falls—Evang.—E. Herrmann  
 Glencoe—\*Evang.—Max Strasburg  
 Grey Eagle—Trinity—\*O. Rapp  
 Hector—Friedens—W. G. Rath  
 Henderson—\*St. Pauls—M. Lehmann  
 Herman—Evangelical—  
 Hermantown—St. Pauls—P. T. Bratzel  
 Hokah—Zion—O. Albrecht  
 Holdingford—Evang.—H. M. Awiszus  
 Hutchinson—St. Johns—Max Strasburg  
 Kenyon—St. Matthews—W. Koring  
 Lake Elmo—St. Lucas—K. Zeyher  
 Lester Prairie—Evang.—C. C. Joern  
 Lesueur—Zion—E. Ahrends—  
 Lewiston—St. Pauls—J. H. Meier  
 Near Litchfield—St. Matthews—

H. Heutzenroeder  
 Little Falls—Ev. Luth.—T. Herrmann  
 Long Prairie—Zion—\*O. Rapp  
 Lynn Tp.—Trinity—Max Strasburg  
 Medicine Lake—\*Immanuel—E. Sans  
 Millville—Evangelical—E. J. Becker  
 Minneapolis—St. Johns—E. Sans  
 Minnesota Lake—\*Friedens—  
 G. S. A. Eyrich  
 Near Minnesota Lake—\*St. Pauls—  
 A. Meyer  
 Moorehead—Evang.—F. C. Schmidt



New Rome—\*Ev. Luth. St. Johns—  
H. Buck  
New Ulm—Friedens—G. Mayer  
Nicollet—\*Friedens—G. Mayer  
North Star—Evang.—H. Niewoehner  
Norwood—Evang.—P. Quarder  
Near Norwood—\*Zion—P. Quarder  
Perham—Zion—J. Eitel  
Plato—St. Pauls—R. Zielinski  
Near Plato—Friedens—W. G. Raith  
Pleasant Prairie—E. J. Herrmann  
Rice—Evangelical—T. Herrmann  
Rochester—Ev. Luth. Friedens—  
W. W. Bunge  
Sanborn—Christ—E. P. Richter  
South Haven—\*Evang.—  
H. Heutzenroeder  
St. Cloud—Friedens—H. C. Dallmann  
St. James—Ev. Friedens—  
H. Niewoehner  
St. Paul—St. Pauls—Karl Koch  
Stillwater—Ev. Luth. St. Peters—  
F. Doellefeld  
Theilmann—\*Ev. St. Pauls—  
E. F. Becker  
Town Minden—Christ—H. C. Dallmann  
Tyrone Tp.—Salem—J. Bruse  
Viola Tp.—St. Pauls—J. H. Meier  
Vivian Tp.—\*Zoar—G. S. A. Eyrrich  
Wadena—St. Pauls—J. Stilli  
Welcome—St. Pauls—F. Perl  
Wheeling—St. Johns—W. Koring

#### b) North Dakota

Bethel—Bethel—G. P. Zimmermann  
Bluegrass—\*Bethlehem—J. Fontana  
Hankinson—\*Immanuel—C. Oberdoerster  
Hebron—St. Johns—A. Debus  
Inkster—Evangelical—E. Merz  
Judson—Evangelical—\*E. Wullschleger  
Ludgerwood—St. Johns—C. Oberdoerster  
Mott—Ev. Friedens—\*G. Strohschein  
New Salem—Friedens—J. Fontana  
Taylor—Immanuel—L. Denninghoff  
Wahpeton—St. Peters—

#### c) South Dakota

Elkton—Ev. St. Johns—E. P. Richter  
Hammer—\*St. Pauls—C. Oberdoerster  
Irving—\*Friedens—M. Kurschat  
Tulare—Ev. Luth. Salem—M. Kurschat  
Turtle Creek—Ev. St. Johns—  
M. Kurschat

Number of churches.....92

### 7. MISSOURI DISTRICT

#### a) Missouri

Afton—Eden—E. Leibner  
Augusta—Ebenezer—H. Pfundt  
Bay—St. Pauls—C. J. Raase  
Bay—Zion—W. Schultz  
Bellefontaine—St. Johns—E. Agricola  
Bem—St. Johns—E. Roglin  
Berger—St. John—T. Amacker  
Big Berger—Bethany—G. Schultz  
Bigspring—St. James—\*E. Pfundt  
Bland—Zion—G. F. Kitterer  
Billings—St. Peters—Geo. Orlovsky  
Cape Girardeau—Christ—\*R. Lehmann  
Near Cape Girardeau—Salem—G. Press  
Cappeln—St. Johns—J. H. Stroetker  
Casco—St. Johns—C. A. Stadler  
Case—\*Bethel—\*E. Pfundt  
Cedarhill—\*St. Martins—S. P. Goebel  
Chamois—St. Johns—H. Walz

Near Chamois—St. Peters—H. Walz  
Clayton—Samuel—K. Pfeiffer  
Cooper Hill—St. Pauls—  
Cottleville—St. Johns—  
Desoto—Friedens—A. Bockstruck  
Near Des Peres—Zion—F. Baur  
Defiance—\*St. Pauls—H. Pfundt  
Dexter—Zion—  
Dittmers Store—\*St. Martins—  
W. Cramer  
Drake—St. James—G. Dittel  
Femme Osage—Ev.—G. B. Schiek  
Ferguson—Immanuel—W. F. Herrmann  
Fredericksburg—St. Peters—F. Bechtold  
Near Freistatt—Zion—F. Weltge  
Fulton—Evangelical—F. L. Rodenbeck  
Gerald—St. Pauls—G. Doernenburg  
Near Gerald—Ebenezer—E. Petschke  
Gumbo—St. Thomas—  
Theo. F. Schumacher  
Hamburg—Friedens—  
Hermann—St. Pauls—R. Kasemann  
High Hill—St. Johns—  
Highridge—St. Martins—S. P. Goebel  
Holstein—Immanuel—F. Egger  
Indian Camp—\*St. Johns—  
W. H. Dinkmeyer  
Jackson—Immanuel—G. Duval  
Near Jackson—St. Johns—  
†Rich. Lehmann  
Jeffriesburg—\*Jordan—  
Near Kimswick—St. Lucas—H. Friedrich  
Knorpp—Ebenezer—  
Lippstadt—Evangelical—R. Fischer  
Lixburg—Bethany—L. C. Boeker  
Manchester—St. Johns—E. Berdau  
Marthasville—\*Evang.—  
F. G. Piepenbrock  
Mehlville—\*St. Johns—J. W. Gaebe  
Morrison—St. James—G. Tillmanns  
Moscow Mills—Friedens—H. Koenig  
Mt. Hope—\*St. Johns—  
Neosho—Zion—J. S. Fisser  
New Haven—St. Peters—F. Tschudy  
New Melle—Ev. Friedens—E. Schweizer  
Normandy—St. Peters—H. Specht  
Oakville—St. Pauls—H. Vondran  
Old Monroe—St. Pauls—G. Hoffmann  
Owensville—St. Peters—A. Alberswerth  
Pacific—Friedens—K. Pfeiffer  
Pinckney—St. Johns—F. Grabau  
Pitts—\*Harmony—\*H. Dinkmeier  
Progress—Immanuel—  
Rhineland—St. Marks—\*E. Pfundt  
Rush Hill—Friedens—  
St. Charles—St. Johns—H. Thomas  
Near St. Charles—Friedens—H. Hertel  
St. Louis—St. Andrews—G. Nussmann  
" —Bethany—F. Krafft  
" —Bethesda—J. C. Kramer  
" —Bethel, English Evangelical—  
J. P. Meyer  
" —Bethlehem—K. W. Nottrott  
" —Christ—J. Varwig  
" —Ebenezer—L. Suedmeyer  
" —Eden—R. M. Hinze  
" —Emmaus—K. Plegier  
" —Evangelical—E. Bleibtreu  
" —Friedens—Th. Oberhellmann  
" —\*Holy Ghost—Th. F. Braun  
" —Immanuel—G. Bode  
" —St. James—Th. Braun  
" —Jesus—W. F. Simon, Ph. D.  
" —St. Johns—F. Klemme



- " —St. Lucas—H. Walser  
 " —St. Marks—E. H. Eilts  
 " —St. Matthews—H. Drees  
 " —Nazareth—Geo. M. Poth  
 " —St. Pauls—J. Irion; O. Press,  
 Assistant Pastor  
 " —St. Peters—W. Hackmann  
 " —Redeemer—A. H. W. Jeschke  
 " —Salem—P. Langhorst  
 " —Second English—  
 W. F. Schlinkmann  
 " —St. Stephens—C. Decker  
 " —Salvator—(Walnut Park)—  
 \*H. Niebuhr  
 " —Trinity—H. F. Bahnsen  
 " —Zion—J. Baltzer; D. Baltzer,  
 Assistant Pastor  
 Sappington—St. Lucas—S. Kruse  
 Schluersburg—Bethany—L. Reiner  
 Springfield—St. Johns—  
 Steinhagen—St. Pauls—R. Fischer  
 St. Clair—St. Johns—  
 Stolpe—St. Johns—W. Asmuss  
 Stonyhill—St. James—A. Kuhn  
 Stratmann—St. Pauls—E. L. Mueller  
 Swiss—St. Johns—R. Schmiechen  
 Tilsit—St. James—\*J. C. F. Symanski  
 Troy—Zion—H. E. Koenig  
 Union—St. Johns—A. Bisping  
 " —Zion—A. Bisping  
 Verona—St. Johns—J. S. Fismer  
 Warrenton—Friedens—R. Fischer  
 Washington—St. Peters—J. N. Schuch  
 Welcome—Evangelical—W. Schultz  
 Weldon Spring—Immanuel—G. Hehl  
 Woollam—St. Johns—J. C. A. Buescher  
 Wright City—Friedens—H. Dinkmeier
- b) Arkansas**
- Collegeville—St. Johns—C. Fritsch  
 Fort Smith—Glaubens—  
 Judsonia—\*St. Peters  
 Lefe—Friedens—  
 Little Rock—St. Pauls—C. Fritsch  
 Russell—\*Zion—
- Institutions**
- St. Louis—Eden Seminary—  
 Dir. W. Becker  
 " —Deaconess Home—F. P. Jens  
 " —Emmaus, St. Charles—  
 J. W. Frankenfeld  
 " —Emmaus, Marthasville—  
 C. F. Sturm  
 " —Good Samaritan Home for  
 the Aged—  
 " —Orphans' Home—H. Specht  
 Number of churches.....133
- 8. NEBRASKA DISTRICT**
- Ashton—St. Matthews—O. Schulze  
 Aurora—Evangelical—H. Schirneker  
 Bayard—Zion—\*J. Erbes  
 Beaver Creek—St. Marks—\*P. W. Weltge  
 Dutch Hollow—\*Unorganized—  
 F. Klinschewski  
 Gladstone—Zion—E. Holder  
 Goehner—Ev. Friedens—Ad. Woth  
 Harvard—Evangelical—H. Schirneker  
 Jansen—St. Pauls—E. Vogt  
 Kelso—\*Unorganized—O. Schulze  
 Lincoln—St. Pauls—Ad. Matzner  
 " —St. Johns—D. Maul  
 Loup City—Evangelical—O. Schulze
- Maple Grove—St. Pauls—F. A. Luedeke  
 McWilliams—St. Johns—C. Eller  
 Nebraska City—\*Bethel—W. K. Schulz  
 Neligh—\*Unorganized—F. Klinschewski  
 Oakdale—Unorganized—F. Klinschewski  
 Omaha—St. Johns—W. Schäfer  
 Osage—St. Pauls—J. Abele  
 Plattsmouth—St. Pauls—H. Steger  
 Plymouth—Friedens—Fr. J. Abele  
 Rulo—Zion—W. Kottich  
 Scotts Bluff—\*Zion—J. Roth  
 Seward—Friedens—Ad. Woth  
 Steinauer—Salem—H. Krueger  
 Syracuse—St. Johns—P. Ott  
 Talmage—Zion—Theo. Hoefler  
 Tilden—St. Johns—F. Klinschewski  
 Wahoo—\*Unorganized—Ad. Matzner  
 Near Wayne—Salem—W. Fischer  
 Near Wayne—Theophilus—W. Fischer  
 West Blue—Friedens—Geo. Duensing  
 Westpoint—St. Johns—W. Mangelsdorf  
 Western—St. Johns—F. W. Fischer  
 Willow Creek—\*Unorganized—  
 \*P. W. Weltge
- Number of churches.....36
- 9. NEW YORK DISTRICT**
- a) New York**
- Attica—St. Pauls—A. J. Wahl  
 Auburn—St. Lucas—E. Henzel  
 Bennington—Salem—H. Retter  
 Boston—St. Pauls—H. A. Dies  
 Buffalo—St. Andrews—T. Lehmann  
 " —Bethany—C. Loos  
 " —Bethlehem—A. Goetz  
 " —Calvary—J. L. Kulbartz  
 " —Christ—A. Zink  
 " —Friedens—J. Otto Reller  
 " —Immanuel—H. L. Streich  
 " —Pilgrim—G. Siegenthaler  
 " —St. James—Ph. Spaeth  
 " —St. Johns—O. Wittlinger  
 " —St. Lucas—  
 W. F. Werheim, D. D.  
 " —St. Marks—P. R. Zwilling  
 " —St. Matthews—  
 " —St. Pauls—C. G. Haas  
 " —St. Peters—Th. Bode  
 " —St. Stephens—W. H. Schild  
 " —Salem—H. F. W. Grotefend  
 " —Trinity—H. A. Kraemer  
 Cattaraugus—\*St. Johns—C. Bachmann  
 Corning—Immanuel—R. Vieweg  
 Dunkirk—\*Ev. Luth. St. Johns—  
 Carl G. Haass  
 East Eden—St. Johns—H. A. Dies  
 Eden Center—First Ev.—H. M. Wiesecke  
 Elmira—First Evangelical—R. Vieweg  
 East Hamburg—Immanuel—E. Gottlieb  
 Gowanda—Ev. Luth. Trinity—  
 R. H. Reller  
 Hamburg—St. James—H. M. Wiesecke  
 Hornell—Ev. Luth. St. Pauls—  
 G. F. Hahn  
 Lockport—St. Peters—J. Schauer  
 Millersport—\*St. Stephens—G. T. Haller  
 North Tonawanda—St. Peters—  
 Dr. Theo. Mueller, lic.  
 " —\*Friedens—  
 E. A. Schulz  
 Orangeville—Immanuel—A. J. A. Wahl  
 Perkinsville—St. Peters—Hy. Noehren



Rochester—Christ—O. H. Schroeder  
 " —St. Pauls—R. Stave  
 " —Salem—F. Frankenfild  
 " —Trinity—A. Baltzer  
 Rome—Trinity—A. A. Juergens  
 Shawnee—St. Pauls—E. A. Schulz  
 Sheldon—St. Johns—H. Retter  
 Syracuse—Friedens—W. Bauer  
 Tonawanda—\*St. Peters—A. Hils  
 " —Salem—A. Hils  
 Townline—St. Pauls—C. F. Dies  
 Wayland—St. Pauls—H. Noehren  
 Wendelville—\*St. Pauls—G. T. Haller  
 Westfield—St. Peters—L. Miller  
 West Seneca—St. Peters—E. Gottlieb

#### b) Pennsylvania

East Green—St. Pauls—J. R. Graf  
 Erie—Christ—J. R. Graf  
 " —St. Lucas—H. J. Brodt  
 " —St. Pauls—F. W. A. Eiermann  
 Fairview—St. James—H. Brodt  
 Germania—\*St. Matthews—  
 Meadville—Zion—Ph. Kraus, D. D.

#### c) Ontario, Canada

Neustadt—St. Pauls—F. Westermann  
 Stevensville—St. Johns—

F. D. Oberkircher

Number of churches.....62

### 10. NORTH ILLINOIS DISTRICT

#### a) Illinois

Adaline—Zion—P. Hoepfner  
 Addison—Immanuel—J. Maierle  
 Addison Tp.—\*St. Johns—G. Plassmann  
 Arlington Heights—St. Johns—  
 J. A. Ellerbrake  
 Aurora—St. Johns—C. F. Baumann  
 Barrington—St. Pauls—H. Tietke  
 Bartlett—Immanuel—K. Kielhorn  
 Beecher—St. Lucas—G. Horst  
 Bellewood—Friedens—H. Hildebrandt  
 Belvidere—St. Johns—D. C. Jensen  
 Bensenville—Friedens—H. Wagner  
 Bloomingdale—St. Pauls—  
 C. Kreuzenstein  
 Bloomington—\*Friedens—E. Klimpke  
 Blue Island—Friedens—J. S. Voeks  
 Brandenburg—Friedens—H. Arlt  
 Broadlands—St. Johns—D. Blasberg  
 Carpentersville—Zion—  
 Champaign—St. Peters—H. F. Mueller  
 Chicago—St. Andrews—H. H. Moeller  
 " —Bethany—W. Grotefeld  
 " —Bethel—J. Goebel  
 " —Bethlehem—J. G. Scheuber  
 " —Christ—E. Rathmann  
 " —Eden—G. A. Niedergesaess  
 " —Epiphany—C. F. Weisse  
 " —First Engl. Ev.—L. W. Goebel  
 " —Friedens—L. Kohlmann  
 " —Gethsemane—F. H. Krohne  
 " —Calvary—R. Fiedler  
 " —Immanuel—J. Bollens  
 " —St. Johns—H. Stamer  
 " —St. Johns—(N. S.)—  
 Alfr. E. Meyer  
 " —St. Lucas—Theo. Papsdorf  
 " —St. Marks—W. Gaertner  
 " —St. Matthews—H. Kroencke  
 " —Nazareth—A. Glade  
 " —Nicolai—E. Rahn  
 " —Oak Park Ev.—Z. Egartner

" —St. Pauls—R. A. John and  
 J. Pister  
 " —St. Pauls—(Rose Hill)—  
 O. Kuhn  
 " —St. Peters—G. J. Lambrecht;  
 H. E. Lambrecht, Assistant Pastor  
 " —St. Peters—(South Chicago)—  
 W. Breitenbach  
 " —St. Philipp—Aug. Fleer  
 " —Salem—Jos. George  
 " —St. Stephens—B. C. Ott  
 " —\*Tabor—\*M. L. Seybold  
 " —Trinity—Jul. Kircher  
 " —Zion—C. A. Koenig  
 " —Zion—(Auburn Park)—

Alfred Menzel

" —Zion—(Washington Heights)—  
 W. Rathmann

Chicago Heights—St. Johns—Fr. Grosse  
 Crystal Lake—St. Pauls—F. Ernst  
 Danvers—\*Friedens—E. Klimpke  
 Danville—St. Johns—B. Howe  
 Davis—St. Pauls—C. A. Heldberg  
 Deerfield—\*St. Pauls—J. Lueder  
 Desplaines—Christ—H. H. Bierbaum  
 Dolton—Immanuel—J. H. Dorjahn  
 Downers Grove—St. Pauls—P. Crusius  
 Edford—\*St. Peters—G. D. Fleer  
 Eleroy—Salem—Aug. F. Mohri  
 Elgin—St. Pauls—H. Jacoby  
 Elmhurst—St. Peters—P. Repke  
 Evanston—St. Johns—Theo. Munzert  
 Frankfort Station—St. Peters—  
 Gust. Lambrecht  
 Freeport—St. Johns—Dan. Bierbaum  
 Fullersburg—St. Johns—F. Harder  
 Galena—Ev. Luth. St. Johns—G. Pahl  
 Genoa—\*Friedens—F. Ernst  
 Gilman—Zion—C. Kurz  
 Glen Ellyn—St. James—\*Theo. Holtorf  
 Grant Park—St. Peters—  
 A. A. Zimmermann  
 Greengarden—St. Johns—  
 Gust. Lambrecht  
 " —St. Peters—  
 J. C. A. Buescher  
 Greenview—\*German Ev.—B. Buehler  
 Hanover—Immanuel—Ed. Voigt  
 Harmony—St. Johns—M. Stommel  
 Harvey—Friedens—J. Goebel  
 Highland Park—St. Johns—F. Holke  
 Hinckley—St. Pauls—R. Mernitz  
 Hinsdale—\*Evang.—G. H. Stange  
 Hollowayville—\*German Evangelical  
 P. Brueckner  
 Homewood—St. Pauls—J. Silbermann  
 Huntley—\*Evang.—M. Stommel  
 Kankakee—St. Johns—M. C. Hoefler  
 Kewanee—St. Peters—R. Uhlhorn  
 Lake Zurich—St. Peters—J. Heinrich  
 Lamolille—\*St. Pauls—O. Hille  
 LaSalle—\*Ev. Prot.—F. C. Krueger  
 Lincoln—St. Johns—C. Hoffmann  
 Longgrove—Evang.—Ch. Hummel  
 Loran—Ebenezer—M. Weber  
 Lyons—St. Johns—  
 Manhattan—St. Pauls—P. Stappenbeck  
 Mannheim—St. Pauls—F. Bosold  
 Matteson—Zion—\*A. Hosto  
 Melrose Park—St. Johns—  
 Minier—St. Johns—L. F. Kurz  
 Minonk—St. Pauls—Th. Kettelhut  
 Mokena—St. Johns—W. Kreis  
 Monee—St. Pauls—A. B. Gaebe



Morristown—\*English Lutheran—  
G. D. Fleer  
Naperville—St. Johns—F. Klingeberger  
Niles Center—\*St. Peters—J. J. Mayer  
Northfield—(Shermerville)—St. Peters—  
F. Schaer  
North Grove—Zion—E. Bloesch  
Palatine—St. Pauls—T. F. Bierbaum  
Papineau—Immanuel—A. Mayer  
Pekin—St. Pauls—Geo. W. Goebel  
Peotone—Immanuel—J. A. Hoefler  
Peotone Tp.—St. Johns—A. Klug  
Petersburg—\*St. Pauls—Th. Krueger  
Plano—St. Johns—C. F. Baumann  
Plato Center—\*St. Pauls—H. Jacoby  
Plumgrove—St. Johns—  
Richton—St. Pauls—\*A. Hosto  
Sadorus—\*St. Johns—H. F. Mueller  
Sandwich—Trinity—R. Mernitz  
Schiller Park—\*Un. Ev.—F. Bosold  
Sidney—St. Pauls—D. Blasberg  
Thornton—Friedens—Fr. Grosse  
Union—\*St. Johns—M. Stommel  
Wallingford—St. Peters—A. Klug  
Washington Tp.—St. Johns—  
C. Seidenberg  
West Chicago—Michael—E. W. Kroencke  
Wheaton—\*.....—\*Theo. Holtorf

#### b) Indiana

Crownpoint—St. Johns—F. Peter  
Dyer—Zion—E. Bloesch  
Hammond—Immanuel—J. A. Hotz  
Kouts—\*Evangelical—F. Peter

#### c) Institutions

Elmhurst College—Dir. D. Irion, D. D.  
Orphans' Home and Home for the Aged,  
Bensenville—E. Pinckert  
Deaconess Home, Lincoln—C. Hoffmann  
Deaconess Home, Chicago—F. Weber

Number of churches.....133

### 11. OHIO DISTRICT

#### a) Ohio

Amherst—St. Peters—A. Egli  
Baltic—Zion—P. Bassler  
Bucks Tp.—\*St. Pauls—P. Bassler  
" "—St. Peters—P. Bassler  
Bolivar—St. Johns—Silas P. Bittner  
Chattanooga—St. Pauls—S. Egger  
Chester Tp.—\*St. Johns—L. G. Weber  
Chillicothe—First German Ev.—  
F. H. Graeper  
" —Salem—D. H. Moritz  
Cleveland—Bethany—H. E. Voss  
" —Christ—H. Eppens  
" —Ebenezer—G. C. Maul  
" —Friedens—Fr. Trefzer  
" —Immanuel—Th. P. Frohne  
" —\*St. Johns—H. Vieth  
" —St. Matthews—  
Theo. W. Mueller  
" —\*St. Pauls—  
Adolf Schmidt, Ph. D.  
" —\*Schifflein Christi—  
John S. Huebschmann  
" —Trinity Ev.—  
O. P. Schroerluke  
" —United Ev. Prot.—O. Rusch  
" —\*United Ev. Prot.—  
C. W. Bernhardt  
" —Zion—B. W. Wulffmann

Columbus—\*St. Johns—T. Lehmann  
" —St. Pauls—W. L. Bretz  
Convoy—St. Johns—N. Lehmann  
Coshocton—Evang.—H. Kamphausen  
Crookedrun—Salem—D. J. Helmkamp  
Dennison—\*St. Pauls—D. J. Helmkamp  
Dover—St. Johns—D. Helmkamp  
Dover Tp.—St. Pauls—Silas P. Bittner  
Elliston—\*Trinity—Carl C. Bizer  
Elmore—St. Johns—  
Elyria—St. Pauls—G. W. Krause  
Genoa—St. Johns—F. Mittendorf  
Goshen Tp.—\*St. Peters—C. J. Keppel  
Halifax—Zion—P. Bassler  
Independence—\*St. Peters—  
Jackson—Immanuel—W. Kicker  
Kenton—St. Johns—C. J. Keppel  
Kettlersville—\*Immanuel—A. Dietze  
Lorain—St. Johns—Theo. Merten  
Loudon Tp.—St. Johns—\*A. J. Daniel  
Loudonville—Trinity—Paul C. Schnake  
Mansfield—St. Johns—G. A. Kienle  
Marion—Salem—R. J. Loew  
Massillon—St. Johns—J. E. Digel  
Millersburg—St. Johns—\*W. J. Bartels  
Millbury—\*St. Peters—  
Minersville—\*St. Pauls—L. G. Weber  
Monroeville—\*Immanuel—K. A. Roth  
Navarre—\*St. Pauls—J. E. Digel  
Newark—\*St. Johns—E. N. Krafft  
New Bremen—St. Peters—  
H. S. von Ragué

" " —\*St. Pauls—  
W. F. Henninger

Oak Harbor—\*St. Pauls—H. C. Klutey  
Oxford Tp.—St. Johns—K. A. Roth  
Parma—St. Pauls—  
Pomeroy—Friedens—L. G. Weber  
Portsmouth—German Evangelical—  
S. Lindenmeyer  
Port Washington—St. Pauls—  
H. Spangenberg  
Sandusky—Immanuel—Theo. Eisen  
" —\*St. Stephens—J. H. Holdgraf  
Seneca Tp.—Jerusalem—\*A. J. Daniel  
South Amherst—St. Johns—A. Egli  
South Webster—St. Johns—\*W. Kicker  
Springfield—\*St. Johns—P. Pfeiffer  
Strasburg—St. Johns—Ernst Irion  
Sugar creek Tp.—Immanuel—Ernst Irion  
Tiffin—St. Johns—A. Klick  
Toledo—St. Pauls—\*P. D. Lehmann  
Valley City—Immanuel—Karl Roth  
Vanwert—St. Peters—N. Lehmann  
Wapakoneta—\*St. Pauls—G. A. Ehrhard  
Washington Tp.—St. Peters—  
G. A. Kienle

Waverly—Ger. Ev.—\*W. Kicker  
Westpark—Immanuel—H. Juergens  
Winesburg—\*Zion—W. Werth  
Wooster—Christ—J. Reinicke  
Wren—St. Pauls—N. Lehmann  
Zanesville—\*Pilgrim—R. R. Fillbrandt  
Zoar—.....—\*Silas P. Bittner

Number of churches.....81

### 12. PACIFIC DISTRICT

#### a) California

Casa Grande—Evang.—C. Saenger  
Dixon—\*Ev. Lutheran—J. Lebart  
El Centro—\*Evang.—C. Saenger  
Esparto—\*Mission—  
Hungry Hollow—\*Mission—  
Lodi—Immanuel—A. Boether



Los Angeles—Immanuel—O. Satzinger  
 " " —St. Pauls—J. Nuesch  
 " " —Zion—Jon. Irion  
 Oakland—St. Marks—L. Hagen  
 Pasadena—St. Johns Ev.—E. G. Albert  
 Petaluma—Grace—Geo. Gekkeler  
 Pomona—St. Johns—J. G. Mangold  
 Richmond—\*Mission—\*A. M. Bahnson

#### b) Arizona

San Bruno—\*Mission—A. Meyer  
 Santa Cruz—\*Mission—  
 San Diego—\*Zion Evang.—P. Th. Tester  
 San Francisco—St. Johns—G. A. Hensel  
 " " —St. Lucas—A. Meyer  
 " " —St. Pauls—  
 K. C. Struckmeier  
 San Rafael—St. Matthews—  
 E. H. Jagdstein  
 Woodland—St. Johns—A. Leutwein  
 Number of churches.....23

### 13. PENNSYLVANIA DISTRICT

#### a) Ohio

Benton Tp.—St. Pauls—  
 \*W. P. Meisenheimer  
 Clarington—Imm.—\*A. E. Kitterer  
 Hannibal—Zion—\*F. Schnathorst  
 Lewisville—St. Peters—  
 \*W. P. Meisenheimer  
 Marietta—St. Pauls—O. C. Laubengayer  
 Miltonsburg—St. Peters—\*P. Saleske  
 Morton—Salem—\*F. Schnathorst  
 Muskingum Tp.—\*First Evangelical—  
 Otto W. Breuhaus  
 Salem Tp.—St. James—\*A. E. Kitterer  
 Steubenville—\*Zion—G. H. Freund  
 Summit Tp.—St. Johns—\*P. Saleske  
 Switzerland Tp.—St. Johns—  
 Watertown—St. Johns—

Otto W. Breuhaus  
 Woodsfield—St. Pauls—Aug. H. Knipping

#### b) Pennsylvania

Dorseyville—Trinity—Henry Fox  
 Millvale—First Evang.—F. Nickisch  
 Pittsburg—\*St. Peters—J. L. Ernst  
 N. S. Pittsburgh—\*St. Pauls—  
 O. D. Hempelmann  
 " " —\*St. Peters—  
 Th. R. Schmale  
 " " —\*First Ev.—A. Ruecker  
 Sharpsburg—St. Johns—W. A. Bomhard  
 Springgardenboro—St. Peters—  
 H. M. Strub  
 Zellenople—\*St. Johns—Theo. Fischer

#### c) West Virginia

New Martinsville—\*Immanuel—  
 \*F. Schnathorst  
 Wheeling—St. Pauls—A. C. Rasche  
 Number of churches.....26

### 14. SOUTH ILLINOIS DISTRICT

#### a) Illinois

Addieville—\*Zion—E. J. Westerbeck  
 Alhambra—Salem—F. W. C. Warber  
 Alton—Evangelical—C. W. Heggemeier  
 Arcola—St. Pauls—C. F. Kniker  
 Beckemeyer—St. Pauls—J. H. Buescher  
 Belleville—Christ—C. R. Hempel  
 Bible Grove—St. Pauls—C. Berger

Blackjack—\*St. Johns—H. Holz  
 Bluff—\*St. Johns—F. Eggen  
 Bluff Precinct—Salem—Fr. Braun  
 Breese—St. Johns—C. Krickhahn  
 Brighton—St. Johns—  
 Brownsburg—St. Johns—H. Baumgaertel  
 Burksville—St. Peters—Fr. Braun  
 Carlinville—St. Pauls—W. Riemeler  
 Carlyle—Immanuel—Aug. Doellefeld  
 Caseyville—Friedens—M. F. Bierbaum  
 Central City—H—Zion—E. Reh  
 Centralia—St. Peters—Joh. Dorullis  
 Collinsville—St. Johns—M. F. Bierbaum  
 Columbia—St. Pauls—Wm. Schlinkmann  
 Cordes—St. Johns—Aug. F. Bock  
 De Camp—Immanuel—J. N. Hansen  
 Near Dollville—Tower Hill Post Office—  
 St. Pauls—K. J. Mueller  
 Duquoin—St. Johns—W. B. Weltge  
 Eastfork Tp.—St. Johns—Aug. Doellefeld  
 East St. Louis—Imm.—E. R. Jaeger  
 Edwardsville—Eden—H. Rahn  
 Near Edwardsville—St. Pauls—  
 F. J. Buschmann  
 Elkton—\*Immanuel—Aug. F. Bock  
 Evansville—St. Johns—H. Krull  
 Farina—Friedens—H. H. Wintermeyer  
 Near Farina—St. Johns—  
 H. H. Wintermeyer

Fayetteville—\*Ger. Prot.—\*H. Tessmer  
 Floraville—\*St. Pauls—W. Barkau  
 Fowler—\*St. Pauls—O. R. Luthe  
 Freeburg—St. Pauls—A. Dreusicke  
 Freedom (Hecker)—\*Friedens—  
 K. Wiegmann  
 Garrett—Zion—F. Jerger  
 Grantfork—\*Ger. Ev.—  
 Granite City—St. Peters—R. Kofer  
 " " —St. Johns—K. Dexheimer  
 Hamel—Immanuel—A. T. Meyer  
 Harrisonville—\*St. Peters—  
 T. Wittlinger

Highland—\*Prot.—C. E. Miché  
 Hookdale—St. Peters—Wm. Jung Jr.  
 Hoyleton—Zion—M. Schroedel  
 Irvington—Friedens—L. Rauch  
 Jamestown—\*St. Pauls—G. Deckinger  
 Jerseyville—Friedens—P. Stange  
 Johannisburg—\*St. Johns—Th. O. Uhdau  
 Lakecreek—\*St. Pauls—C. A. Th. Mysz  
 Lebanon—\*St. Pauls—H. J. Bredehoeft  
 Lenzburg—St. Peters—Th. C. M. Kugler  
 Maeystown—St. Johns—P. Schulz  
 Marine—\*Evangelical—Paul Buchmueller  
 Marion—Zion—C. A. Th. Mysz  
 Marissa—\*Friedens—H. Meier  
 Mascoutah—St. Johns—B. H. Heithaus  
 Mattoon—Zion—C. F. Kniker  
 Near Metropolis City—St. Johns—J. Soell  
 " " " —Zion—  
 W. Hausmann

Millstadt—Zion—Paul Wendt  
 Near Millstadt—\*Concordia—A. Seffzig  
 Moredock—\*Ebenezer—Th. Wittlinger  
 Moro—St. Johns—F. Muehlinghaus  
 Mount Olive—\*Gethsemane—R. C. Lucke  
 Murphysboro—St. Peters—  
 Nashville—St. Pauls—John H. Buescher  
 New Athens—\*Evangelical—K. Barkau  
 New Baden—Zion—Theo. Baur  
 New Design—Zion—H. Baumgaertel  
 New Douglas—Salem—W. Dickmann  
 New Hanover—\*Zoar—F. Eggen  
 Oconee—Friedens—K. Friebe



O'Fallon—Evangelical—F. J. Langhorst  
 Ohlman—St. Pauls—K. Friebe  
 Okawville—St. Peters—F. Schlankmann  
 Near Okawville—St. Pauls—

W. Schuessler

Old Ripley—Zion—G. Jurick  
 Pana—St. Johns—G. A. Kanzler  
 Pinckneyville—St. Pauls—

O. W. Heggemeier

Plumhill—St. Johns—Th. C. M. Kugler

Prairie du Long—Immanuel—

K. Wiegmann

Prairie du Round—St. Marks—

K. Wiegmann

Quincy—St. Pauls—A. W. Fruechte

" —St. Peters—P. Langhorst

" —Salem—H. J. Leemhuis

Redbud—St. Peters—H. Buchmueller

Ridge Prairie—St. Johns—

K. Doernenburg

Smithton—\*St. Johns—W. H. Hosto

St. Jacob—\*Evang.—C. A. Hildebrand

Staunton—St. Pauls—R. C. Lucke

Sugarloaf—\*Zion—A. Seffzig

Summerfield—St. Johns—John Dippel

Trenton—St. Johns—Dan. Buchmueller

Troy—Friedens—G. Dippel

Ursa—Zion—

Valmeyer—Evang.—Th. Wittlinger

Waterloo—St. Pauls—G. F. Brink

#### b) Louisiana

New Orleans—First Ev.—A. H. Becker

" —Carrollton—St. Matthews—

L. Schweickhardt

" —Milan St.—Salem—

P. M. Schroeder

" —\*Jackson St.—Evang.—

J. P. Quinius

" —St. Pauls—F. E. McQueen

" —St. Johns—F. E. McQueen

#### c) Missouri

Ewing—St. Pauls—G. Wobus

#### d) Mississippi

Biloxi—First Evang. of Mississippi—

\*H. Hosto

Number of churches.....108

### 15. TEXAS DISTRICT

Augusta—\*St. James—J. Biegeleisen  
 Birch—Salem—A. Knicker  
 Beasley—\*Friedens—K. Merkel  
 Near Brenham—Immanuel—Carl Mueller  
 Burlington—\*St. Johns—J. Strauss  
 Burton—St. Johns—H. Schulz  
 Cego—St. Pauls—J. Biegeleisen  
 Cibolo—St. Pauls—C. Kniker  
 Converse—\*Friedens—C. Kniker  
 Corpus Christi—\*Evangelical—W. Kuelps  
 Coryell City—Friedens—Th. Pfundt  
 Cottonwood—St. Peters Ev.—K. Merkel  
 Coupland—St. Peters—G. Krebs  
 Coyote—\*St. Johns—Theo. Pfundt  
 Cypress—\*St. Lucas—  
 Dallas—St. Pauls—A. Romanowski  
 Electra—Unorganized—R. Mohr  
 Ft. Worth—St. Johns—C. Wolff  
 Gay Hill—Friedens—K. Mueller  
 Gerald—St. Pauls—John Link  
 On the Geronimo—\*Friedens—

A. Koerner

Houston—First German Ev. Luth.—

P. V. Dyck

Houston—.....—

Kurten—Zion—J. J. Kasiske

Near Kyle—St. Johns—H. Barnofske

Leissners School—Christ—F. Lapiens

Levi—\*Zion—J. Strauss

Lewisville—Friedens—C. Wolff

Lockhart—Christ—F. W. Budy

Longworth—\*St. Johns—A. Susott

Lyons—\*Immanuel—A. Kniker

Marion—Luther—Melanchthon—

F. Lapiens

Near Marlin—St. Pauls—G. Deislinger

Mt. Prairie—St. Stephens—A. Kniker

Mercedes—Friedens—W. Roeper

Navosota—\*Friedens—

Needville—Immanuel—K. Merkel

New Baden—Ebenezer—J. J. Kasiske

New Bielau—\*Ev. Luth. Trinity—

P. Piepenbrok

New Braunfels—\*First Protestant—

G. Mornhinweg

Orange Grove—\*Ev. Luth.—A. Artus

Otto—St. Johns—G. Deislinger

Pt. Arthur—Evangelical—

Redwood—St. Pauls—F. W. Budy

Riesel—Friedens—J. Jaworski

Richland—\*St. Johns—G. Zucher

Robstown—Unorganized—W. Kuelps

Rose Hill—\*Evangelical—G. Zucher

Rowena—Zoar—A. Susott

San Angelo—Immanuel—A. Susott

San Antonio—Friedens—\*E. Bizer

" —Home for the Aged—

Seguin—\*Cross—A. Koerner

Schulenburg—\*Evang.—P. Piepenbrok

Spring—\*Immanuel—

Spring Branch—St. Peters—

St. Paul—Unorganized—A. Artus

Three Oaks—\*Friedens—\*E. Bizer

Tynan—\*Friedens—A. Artus

Waco—Zion—J. Jaworski

Washington—Friedens—P. Piepenbrok

Weimar—\*Ev. Luth.—

West—St. Peters—John Link

White Oak—St. Johns—

Womack—Zion—Theo. Pfundt

Zuehl—Redeemer—C. Kniker

Number of churches.....66

### 16. WEST MISSOURI DISTRICT

Arrow Rock—Zion—H. Schroeder  
 Billingsville—St. Johns—E. Berlekamp  
 Blackburn—St. Pauls—C. Gabler  
 Boonville—Evangelical—  
 Brazito—Friedens—P. Stoerker  
 California—Evangelical—F. Umbeck  
 Concordia—Bethel—P. Dietrich  
 Emma—St. Johns—C. Nauerth  
 Florence—St. Johns—P. Wobus  
 Grand Pass—Evangelical—C. Gabler  
 Hartsburg—Friedens—C. Fr. Stoerker  
 Henry—St. Pauls—P. Moritz  
 Higginsville—Salem—N. Rieger  
 Independence—St. Lucas—Paul Moritz  
 Jamestown—St. Pauls—\*E. Leibner  
 Jefferson City—Central—P. Stoerker  
 Kansas City—St. Peters—J. Sauer  
 Lamb—Immanuel—P. Wobus  
 Levasy—Ebenezer—C. Schnake  
 Lexington—Trinity—J. C. Bierbaum  
 Little Rock—Salem—H. Schroeder  
 Lone Tree—\*St. Pauls—\*F. E. J. Schenk



Mayview—Zion—T. Berlekamp  
 McGirk—Salem—P. Niedermeyer  
 Moniteau—Advent—E. Beckeschus  
 Napoleon—St. Pauls—J. Hauck  
 New Franklin—Immanuel—R. G. Kurz  
 Norborne—St. Johns—P. Moritz  
 Parkville—St. Matthews—  
     \*F. E. J. Schenk  
 Pilot Grove—St. Pauls—J. Doellefeld  
 Pleasant Grove—St. Peters—  
 St. Joseph—Zion—F. C. Klick  
     —Ev. Luth. Zion—Karl Meyer  
 South St. Joseph—St. Johns—  
 Sedalia—Immanuel—J. C. Rieger  
 Wellington—St. Lucas—  
 West Boonville—iZion—R. G. Kurz

Number of churches.....36

## 17. WISCONSIN DISTRICT

### a) Wisconsin

Ackerville—St. Pauls—P. Grob  
 Near Ackerville—St. Johns—P. Grob  
 Antigo—Unity—C. Nagel  
 Appleton—St. Johns—A. Janke  
 Arena—\*Friedens—P. A. Schuh  
 Arpin—\*St. Johns—J. Paulowit  
 Athens—Christ—E. Wilking  
 Beechwood—\*St. Johns—K. Kuenne  
 Berlin—Salem—\*W. F. Baumann  
 Blackcreek—\*St. Johns—P. Thomas  
 Blackwolf—New Bethel—C. Mack  
 Boltonville—\*St. Johns—K. Kuenne  
 Brillion—Friedens—J. J. Bizer  
 Brookfield—Trinity—G. G. Bratzel  
 Browntown—Friedens—E. Beier  
 Butler—Friedens—G. G. Bratzel  
 Byron Tp.—Bethel—A. Jung  
 Cadott—Zion Ev.—B. Schori  
 Calumet Harbor—St. Pauls—  
 Cecil—St. Johns—G. Betz  
 Cedarlake—\*St. Pauls—R. Ditter  
 Cicero—\*St. Johns—P. Thomas  
 Clintonville—St. Johns—E. Kollath  
 Colby—St. Johns—M. Peper  
 Collins—St. Pauls—\*P. Schoppe  
 Cornng—\*St. Pauls—M. Schmidt  
 Cudahy—Christ—H. Niefer  
 Darlington—\*Ev. Immanuel—P. A. Schuh  
 Dorchester—Friedens—J. Bizer  
 Durham—Bethlehem—S. Gonser  
 Edgar—St. Pauls—E. Wilking  
 Elkhart—St. Johns—J. Mueller  
 Elk Mound—Friedens—B. Schori  
 Ellsworth—St. Pauls—W. Merzdorf  
 Erin—St. Pauls—\*J. Kusch  
 Fall Creek—Ev. Luth. Friedens—  
     B. Schori  
 Fillmore—St. Martins—H. Erber  
 Fond du Lac—Friedens—C. Grauer  
 Fort Atkinson—Friedens—M. Zutz  
 Friendship—Christ—C. Mack  
 Germantown—\*Zoar—C. Fischer  
 Grand Rapids—\*.....—J. Paulowit  
 Greenbush—\*St. Johns—  
 Hales Corners—\*Immanuel—S. Gonser  
 Hartford—St. Johns—A. Kuhn  
 Hickorygrove—St. Johns—A. Franke  
 Jackson—St. Peters—G. Kücherer  
     —\*Friedens—G. Kücherer  
 Jordan—Ebenezer—E. Beier  
 Kaukauna—St. Johns—A. Janke  
 Kewaskum—\*Friedens—F. Mohme  
 Kilbourn City—\*Bethlehem—

Kohlsville—\*St. Johns—G. Schmeisser  
 Lancaster—Bethlehem—L. Schmidt  
 Lannon—\*Christ—H. Barth  
 Libertyridge—St. Pauls—G. Recht  
 Lomira—\*Evang. Friedens—C. Grauer  
 Manitowoc—St. Johns—\*P. Schoppe  
 Marinette—Friedens—W. Leonhardt  
 Marion, Grant Co.—Imm.—A. Franke  
 Medford—Evang.—J. Bizer  
 Marshfield—St. Pauls—M. Rosenfeld  
 Meeme—\*St. James—J. Foesch  
 Menomonee Falls—\*St. Pauls—  
     A. C. Ludwig

Merrill—St. Stephens—M. Schmidt  
 Merton—St. Johns—\*J. Kusch  
 Milan—St. Johns—M. Peper  
 Milwaukee—Bethel—E. Gehle  
     —Christ—H. Niefer  
     —Friedens—J. H. Fleer  
     —Glaubens—A. Fleer  
     —Immanuel—P. Goldstern  
     —St. Pauls—J. Merzdorf  
     —Salem—D. Reichle  
     —Tabor—E. J. Fleer  
     —Trinity—F. G. Ludwig  
     —Zion—G. Fischer

Monroe—St. Johns—P. A. Schuh  
 Mosel—\*St. Marks—J. Foesch  
 Oakgrove—St. Johns—W. Diehl  
 Oconto—St. Pauls—  
 Oshkosh—Immanuel—W. Suessmuth  
     —St. Pauls—Th. Irion  
 Perkinstown—Friedens—J. Bizer  
 Portage—Trinity—J. Reichert  
 Port Washington—Friedens—  
 Random Lake—Friedens—K. Kuenne  
 Reedsville—Friedens—J. J. Bizer  
 Rhine—St. Peters—F. Zeh  
 Richfield—\*St. James—G. Klein  
 Ripon—\*Ev. Lutheran—F. Kuether  
 Rockfield—\*Christ—G. Klein  
 Russell—St. Pauls—J. J. Bizer  
 Saukville—St. Peters—J. Ziegler  
 Schleisingerville—St. Johns—R. Ditter  
 Schofield—Friedens—G. Bock  
 Scott—St. Pauls—A. Wagner  
 Shawano—Friedens—E. Kollath  
 Sheboygan—Evangelical—E. Krueger  
 Silvercreek—\*St. Pauls—K. Kuenne  
 South Germantown—\*St. Johns—

V. Crusius

South Milwaukee—St. Lucas—  
     A. Blankenagel  
 Stevens Point—Friedens—C. Freytag  
 Sussex—Zion—H. Barth  
 Tigerton—\*Ev. Luth. Zion—  
     G. F. Schuätz

Tomah—Zion—R. Rami  
 Town Hermann—St. Johns—A. Helm  
 Town Oakland—St. Johns—  
     L. R. Moessner

Union—\*Evangelical—L. Schmidt  
 Waubesa—\*St. Pauls—H. Erber  
 Wausau—St. Pauls—E. Grauer  
 Wauwatosa—St. Pauls—R. Grunewald  
 Wayne—St. Pauls—E. Beyer  
 Weyauwega—St. Johns Ev.—C. Freytag  
 Whitewater—Friedens—M. Zutz

Missions in the North—J. Bizer

### b) Michigan

Iron Mountain—\*Evang.—  
 Menominee—Trinity—W. Leonhardt  
 Number of churches.....117



**18. COLORADO MISSION DISTRICT**

Briggsdale, Colo.—Unorganized—  
 Brighton, Colo.—Emaus—\*H. Kauerz  
 Cody, Wyo.—Unorganized—  
                                           \*J. Kisselmann  
 Delta, Colo.—St. Pauls—F. Brennecke  
 Denver, Colo.—Friedens—\*H. Kauerz  
                                           —\*St. Pauls—  
                                           Chr. Buckisch  
       "      —Salems—G. A. Schmidt  
 Fort Collins, Colo.—Immanuel—  
                                           G. Kreuzenstein  
 Ft. Morgan, Colo.—Immanuel—  
                                           A. Fuenning  
 Glenwood Springs, Colo.—Unorganized—  
                                           J. J. Braun  
 Grand Junction, Colo.—St. Johns—  
                                           J. J. Braun  
 Greeley, Colo.—St. Johns—H. A. Schmidt  
 Idaho Falls, Idaho—\*First Evang.—  
                                           B. H. Leesmann  
 Laramie, Wyo.—St. Pauls—  
                                           O. G. Wichmann  
 Leadville, Colo.—Unorganized—  
                                           J. J. Braun  
 Lingle, Wyo.—\*St. Pauls—  
                                           \*F. F. Steinmark  
 Longmont, Colo.—Zion—\*W. Werner  
 Louisville, Colo.—St. Pauls—\*W. Werner  
 Lovell, Wyo.—Unorganized—  
                                           \*J. Kisselmann  
 Monida, Mont.—Unorganized—  
                                           B. H. Leesmann  
 Montrose, Colo.—St. Johns—  
                                           F. Brennecke  
 Ogden, Utah—St. Pauls—B. H. Leesmann  
 Owienza, Idaho—\*Immanuel—  
                                           \*Geo. Eichler  
 Paul, Idaho—\*St. Pauls—\*Geo. Eichler  
 Powell, Wyo.—Unorganized—  
                                           \*J. Kisselmann  
 Roberts, Idaho—Unorganized—  
                                           E. Wagner  
 Salem, Idaho—Zion—E. Wagner  
 Salt Lake City, Utah—Mission—  
                                           B. H. Leesmann  
 Silt, Colo.—Unorganized—J. J. Braun  
 Sugar City, Idaho—St. Pauls—  
                                           E. Wagner  
 Windsor, Colo.—Zion—Paul Juelling  
 Worland, Wyo.—Unorganized—  
                                           \*J. Kisselmann  
 Number of churches.....33

**19. WASHINGTON MISSION DISTRICT**

Boise, Idaho—St. Pauls—  
 Deer Park, Wash.—\*St. Pauls—  
                                           F. A. Reller  
 Everett, Wash.—Zion—E. Horstmann  
 Gresham, Ore.—Zion—  
 Payette, Idaho—Ev. Luth.—  
 Portland, Ore.—Mission—F. H. Freund  
 Portland, Ore.—St. Pauls—J. Hergert  
 Portland, Ore.—Friedens—A. Wehrli  
 Seattle, Wash.—St. Pauls—E. Baltzer  
 Spokane, Wash.—First Ev.—F. A. Reller  
 Number of churches.....10

**CANADA MISSION DISTRICT**

Brown P. O., Man.—Ev. Immanuel—  
 Morden, Man.—Ev. Zion—I. Neumann  
 Winnipeg, Man.—First Ev. Luth.—  
                                           F. E. Winger  
 Grand total of churches.....1429

Winnipeg, Man.—St. Johns Ev.—  
                                           \*P. E. Winger

Number of churches.....4

**MONTANA MISSION DISTRICT**

Billings—Ev. Christ—\*W. W. Schuster  
 Culbertson—Friedens—H. B. Witzke  
 Near Culbertson—St. Pauls—  
                                           H. B. Witzke  
 East Red Water—Glaubens—E. Stelzig  
 Froid—Ev. St. Johns—H. B. Witzke  
 Hardin—St. Pauls—Elias Hergert  
 Redwater—Christ—E. Stelzig  
 Riverside—Friedens—E. Stelzig  
 Near Shepherd (Ev. Colony)—Ev. Im-  
                                           manuel—  
 Worden—Ev. Luth. St. Pauls—  
                                           \*J. P. Kaiser  
 Number of churches.....10

**MISSION STATIONS IN INDIA****RAIPUR DISTRICT****CENTRAL PROVINCES, INDIA****a) Bistrampur Station**

Pastor F. A. Goetsch, Bistrampur, C. P.,  
 India  
 Mrs. F. A. Goetsch, Bistrampur, C. P.,  
 India  
 Mrs. Helen Enslin-Sueger, Bistrampur,  
 C. P., India

**b) Raipur Station**

Pastor Jacob Gass, Raipur, C. P., India  
 Mrs. Jacob Gass, Raipur, C. P., India  
 Pastor Andrew Stoll, Raipur, C. P., India  
 Mrs. Andrew Stoll, Raipur, C. P., India  
 Pastor Th. C. Seybold, Raipur, C. P.,  
 India  
 Pastor M. P. Davis, Raipur, C. P., India  
 Miss Adele Wobus, Raipur, C. P., India  
 Miss Wilhemina Diefenthaler, Raipur,  
 C. P., India

**c) Chandkuri Station**

Pastor J. C. Koenig, Baitalpur, B. N.  
 Ry., via Bhatapara, C. P., India  
 Mrs. J. C. Koenig, Baitalpur, B. N. Ry.,  
 via Bhatapara, C. P., India  
 Mr. H. I. Waggoner, Baitalpur, B. N.  
 Ry., via Bhatapara, C. P., India  
 Mrs. H. I. Waggoner, Baitalpur, B. N.  
 Ry., via Bhatapara, C. P., India

**d) Parsabhader Station**

Pastor A. Hagenstein, Baloda Bazaar, C.  
 P., Raipur District, India

**e) Mahasamudra Station**

Pastor H. A. Feierabend, Mahasamudra,  
 C. P., India

**f) Sakti Station**

Pastor Theophil Twente, Sakti, C. P.,  
 India

**On Leave of Absence**

Pastor K. W. Nottrott, 5011 Shaw Ave.,  
 St. Louis, Mo., U. S. A.  
 Mrs. K. W. Nottrott, 5011 Shaw Ave.,  
 St. Louis, Mo., U. S. A.  
 Miss Elise Kettler, 301 M St., N. W.,  
 Washington, D. C., U. S. A.



## LOCATION OF CHURCHES IN CITIES OF 10,000 INHABITANTS OR OVER

(Churches not named in this list were not reported to the editor.)

The name of the city is given first, then name of the church and address, and finally  
the name of the pastor.

### Alabama

Birmingham—Friedens—21st & F Ave., South—A. S. Ebinger

### Arkansas

Ft. Smith—Ev. Glaubens—N. 10th & D Sts.  
Little Rock—St. Paul's—11th and Ringer Sts.—C. Fritsch

### California

Los Angeles—Immanuel—337 E. Jefferson St.—O. Satzinger  
" —St. Paul's—Washington & Trinity Sts.—J. Nuesch  
" —Zion—111 N. Breed St.—Jon. Irion  
Oakland—St. Mark's—722 Filbert, betw. 7th & 8th Sts.—L. E. K. Hagen  
Pasadena—St. John's—E. Orange Grove & Fair Oak Ave.—E. G. Albert  
Pomona—St. John's—8th & Louisa Sts.—J. E. Mangold  
Sacramento—Oak Park Sta.—1st Ev.—3618 5th Ave.—J. Lebart  
San Diego—Zion—532 21st St.—Ph. Tester  
San Francisco—St. John's—Larkin St., betw. Broadway & Vallejo—A. G. Hensel  
" —St. Luke's—15th, near Church St.—Alfred Meyer  
" —St. Paul's—1419 Howard, betw. 10th & 11th Sts.—K. C. Struckmeyer

### Colorado

Denver—Salem—26th & Lawrence Sts.—G. A. Schmidt  
" —St. Paul's—W. 28th Ave. & Zuni St.—Chr. Buckisch  
Fort Collins—Immanuel—Remington & Olive Sts.—F. Loeffler

### District of Columbia

Washington—\*Concordia—20th & G Sts., N. W.—P. A. Menzel

### Florida

Jacksonville—Ev. Luth.—G. E. A. Schulz  
Tampa—.....\*Theo. Hauck

### Georgia

Atlanta—St. John's—S. Forsyth & Garnett Sts.—O. J. Gilbert, Ph. D.

### Idaho

Boise—St. Paul's—817 Franklin St.—

### Illinois

Alton—Evangelical—526 E. 8th St.—O. W. Heggemeier  
Aurora—St. John's—5th St. & North Ave.—C. F. Baumann  
Belleville—Christ—26 N. West St.—C. R. Hempel  
Belvidere—St. John's—Cor. Main & E. Madison—D. Jensen  
Bloomington—Friedens—Front & Lee Sts.—E. Klimpke  
Champaign—St. Peter's—405 E. University Ave.—H. F. Mueller  
Chicago—St. Andrew's—28th St. & Karlov Ave.—H. H. Moeller  
" —Bethany—Irving Park Blvd. & Paulina St.—W. Grotefeld  
" —Bethel—114th & State Sts.—J. Goebel  
" —Bethlehem—Magnolia Ave. & Diversey Parkway—John Scheuber  
" —Christ—Francisco & Lexington Sts.—E. Rathmann  
" —Eden—Gunnison & Leclair Aves.—G. A. Niedergesaess  
" —Epiphany—Bradley Place & N. Robey St.—C. F. Weisse  
" —First English Evangelical—3070 Palmer Square—L. Goebel  
" —Friedens—N. 52nd & Justine Sts.—L. Kohlmann  
" —Chapel: 62nd & Lincoln Sts.—L. Kohlmann  
" —Gethsemane—Cor. Monticello & Belleplaine Aves.—F. H. Krohne  
" —Calvary—Central Ave. & Rice St.—R. B. Fiedler



- " —Immanuel—E. 70th St. & Michigan Ave.—J. Bollens  
 " —Oak Park—Evangelical—Z. Egartner  
 " —St. John's—Moffat St. & Campbell Ave.—H. Stamer  
 " —St. John's (N. S.)—Garfield & Mohawk Sts.—Alfr. E. Meyer  
 " —St. Luke's—W. 62nd & Green Sts.—Theo. Papsdorf  
 " —St. Mark's—W. 35th St. & Lowe Ave.—W. Gaertner  
 " —St. Matthew's—Washtenaw Ave. & Iowa St.—H. Kroenke  
 " —Nazareth—Altgeld St. & Talman Ave.—A. Glade  
 " —Nicolai—St. Louis Ave. & Noble St.—E. Rahn  
 " —St. Paul's—Orchard & Kemper Place—R. A. John & J. Pister  
 " —St. Paul's (Rose Hill)—Edgewater Ave., near Clark St.—Otto Kuhn  
 " —St. Peter's—Cortez & Oakley Aves.—G. J. Lambrecht, H. E. Lambrecht,  
 Assistant pastor  
 " —St. Peter's (South Chicago)—Ave. L & E. 103rd St.—W. Breitenbach  
 " —Philippus—W. 36th St. — Seeley Ave.—A. Fleer  
 " —St. Stephen's—Karlof & Wabansia Aves.—B. C. Ott  
 " —Salem—228 W. 25th St.—Jos. A. George  
 " —Salem Mission—6818 S. Emerald Ave.—Jos. A. George  
 " —\*Taber—Leamington & Belle Plaine—M. L. Seybold  
 " —Trinity—22nd Place & Robey St.—Julius Kircher  
 " —Zion—Ashland Ave. & Hastings St.—C. A. Koenig  
 " —Zion—W. 80th & Normal Sts.—Alf. Menzel  
 " —Zion—Throop & 100th Sts.—W. Rathmann  
 Chicago Heights—St. John's—S. W. Cor. 16th & Vincennes Ave.—Fr. Grosse  
 Collinsville—St. John's—Co. Clay & Seminary Sts.—M. F. Bierbaum  
 East St. Louis—Immanuel—14th St., betw. State St. & Illinois Blvd.—E. R. Jaeger  
 Elgin—St. Paul's—Center & Division Sts.—H. Jacoby  
 Freeport—St. John's—104 Union St.—Dan. C. Bierbaum  
 Galena—St. John's—G. Pahl  
 Granite City—St. Peters—21st & C Sts.—Rob. Kofer  
 Kankakee—St. John's—195 N. Entrance Ave.—M. C. Hoefer  
 Kewanee—St. Peter's—Grove & Boulevard Sts.—R. Uhlhorn  
 Lincoln—St. John's—Union & 5th Ave.—C. Hoffmann  
 Mattoon—Zion—216 N. 21st St.—C. F. Kniker  
 Moline—\*St. Paul's—F. W. Schnathorst  
 Pekin—St. Paul's—Seventh & Ann Eliza Sts.—Geo. Goebel  
 Quincy—Ev. Salems—9th & State—H. J. Leemhuis  
 " —Ev. Luth. St. Peter's—9th & York Sts.—  
 " —St. Paul's—929 Monroe St.—A. W. Fruechte

### Indiana

- Evansville—Bethel (English)—Cor. Jefferson Ave. & Garvin St.—E. Kockritz  
 " —\*St. Johns—Cor. Lower 3rd & Ingle Sts.—Wm. N. Dresel  
 " —St. Luke's—Cor. E. Virginia St. & Baker Ave.—H. Schiek  
 " —St. Paul's—Cor. W. Michigan St. & 12th Ave.—Th. Haas  
 " —Zion—Lower 5th, betw. Ingle & Bond Sts.—J. U. Schneider  
 Indianapolis—Friedens—Parkway Ave. & Alabama St.—L. Kleemann  
 " —St. John's—Sanders & Leonard Sts.—W. E. Uhrland  
 " —St. Paul's—Ashland Ave. & 13th St.—J. Frohne  
 " —Zion—North & New Jersey Sts.—J. C. Peters  
 Lafayette—St. John's—Elizabeth & Eleventh Sts.—Hans Zumstein  
 Michigan City—St. John's—S. W. Cor. 9th & Franklin Sts.—P. Irion  
 New Albany—German Ev.—Spring St., betw. Bank & First Sts.—F. A. Meusch  
 South Bend—St. Peter's—415 W. Lasalle—Hugo Weichelt  
 " —Zion—S. St. Peter & E. Wayne Sts.—M. Goffeney  
 Vincennes—St. John's—5th & Shelby Sts.—J. H. Overbeck

### Iowa

- Burlington—First Evangelical—Cor. 6th & Columbia Sts.—  
 " —St. Luke's—Cor. 14th & South Sts.—K. Scheib  
 " —Zion—5th St., betw. Columbia & Washington Sts.—J. Erdmann  
 Creston—St. John's—Fremont & Maple Sts.—J. E. Birkner  
 Council Bluffs—St. John's—Union & Pierce Sts.—A. Graber  
 Keokuk—St. Paul's—11th & Exchange Sts.—A. Ernst  
 Marshalltown—Friedens—S. 4th & Linn—K. Rest  
 Rock Island—Friedens—12th St. & 12th Ave.—F. J. Rolfe

### Kansas

- Atchison—Zion—Ninth & Santa Fe—Aug. F. Warskow  
 Kansas City—Zion—645 Orville—  
 Lawrence—St. Paul's—831 Illinois St.—\*G. Krueger  
 Leavenworth—Salem Evangelical—5th & Arch Sts.—Aug. F. Warskow  
 Topeka—St. Paul's—3rd & Hancock Sts.—\*G. Krueger  
 Wichita—Friedens—W. F. Helmkamp



**Kentucky**

Louisville—Bethlehem—7th, near Hill St.—C. Held  
 " —Clifton—Payne & Rastetter Aves.—Theo. Hempelmann  
 " —Christ—Barrett & Breckinridge Sts.—  
 " —Evangelical—41st & Hermann Sts.—F. R. Daries  
 " —Immanuel—Transit & Bardstown Road—Ph. Wiggermann  
 " —St. James—Bennet St. & Woodruff Ave.—Temporary supply  
 " —St. John's—Clay & Market Sts.—John Stilli  
 " —St. Luke's—W. Jefferson, near 19th St.—Theo. Haeefe  
 " —St. Matthew's—611 E. St. Catherine—L. Hohmann  
 " —St. Paul's—East Broadway, near Brook St.—W. F. Mehl  
 " —St. Peter's—W. Jefferson, near 13th St.—David Brüning  
 " —Parkland—26th St. & Grand Ave.—O. C. Miner  
 Newport—St. Paul's—24 East 8th St.—P. Hausmann  
 Owensboro—Zion—J. A. Keller

**Louisiana**

New Orleans—First Evangelical—Carondelet & St. Mary Sts.—A. H. Becker  
 " —German Evangelical—Jackson Ave. & Chippewa St.—J. P. Quinius  
 " —St. John's—Belfast & Joliet Sts.—F. E. McQueen  
 " —St. Matthew's—Dante & Elm Sts.—L. Schweickhardt  
 " —St. Paul's—Elenora & Patton Sts.—F. E. McQueen  
 " —Salem—Camp & Milan Sts.—F. M. Schroeder

**Maryland**

Annapolis—St. Martin's—Francis St., near State Circle—Carl Haas  
 Baltimore—Christ—Beason & Decatur Sts.—P. Briesemeister  
 " —Concordia—Walbrook Ave., near Payson St.—F. Giese  
 " —\*First St. John's—Biddle St., near Pennsylvania Ave.—W. H. Aufderhaar  
 " —\*Friedens—Madison & Duncan Sts.—P. G. Frankenfeld  
 " —Homestead St. Matthew's—Gorsuch, near Kennedy Ave.—\*P. L. Schmidt  
 " —Morrell Park—10th & James Sts.—O. Kienker  
 " —\*St. John's—Lombard & Catherine Sts.—E. G. Kuenzler  
 " —\*St. Luke's—Henrietta & Eutaw Sts.—F. H. Klemme  
 " —St. Matthew's—Fayette St. & Central Ave.—C. W. Locher  
 " —\*United—East Ave. & Dillon St.—W. Batz  
 " —Immigrant Home—Beason, near Decatur St.—O. Apitz

**Michigan**

Ann Arbor—Bethlehem—Fourth Ave. South, near Packard St.—G. A. Neumann  
 Detroit—Bethany—Seminole & Waterloo Sts.—A. Martin  
 " —Bethel—Linwood & Lothrop Sts.—R. Niebuhr  
 " —Christ—Roosevelt & Myrtle Sts.—Theo. Jud  
 " —First St. John's—Russell & Chestnut Sts.—H. Horny  
 " —Immanuel—Livernois & Vernor Sts.—A. W. Bachmann  
 " —St. Luke's—Jos. Campau & Harper Ave.—L. Kleber  
 " —St. Mark's—Dix & Military Aves.—A. Mallick  
 " —St. Matthew's—Concord & Stuart—O. C. Haass  
 " —St. Paul's—17th & Rose Sts.—W. Howe  
 " —St. Peter's—Tecumseh & Michigan Aves.—C. A. Haneberg  
 " —Salem Evangelical—69 Buena Vista Ave., W. Highland Park—Chas. Enders  
 " —Second St. John's—Burdeno & Ford Sts.—R. J. Beutler  
 Grand Rapids—St. John's—Mt. Vernon Ave. near W. Bridge St.—R. Schreiber  
 Jackson—Ger. Ev. St. John's—S. Mechanic & E. Biddle Sts.—A. Beutenmueller  
 Lansing—St. Paul's—N. Walnut & Genesee Sts.—E. F. Mayer  
 Pt. Huron—St. John's—Cor. Pine & 7th—C. C. Haag

**Minnesota**

Duluth—St. Paul's—10th Ave. E. & 3rd St.—P. T. Bratzel  
 Little Falls—St. John's Ev. Luth.—3rd St. & 4th Ave., Northeast—T. Herrmann  
 Minneapolis—St. John's—16th Ave. & 3rd St., North—Emil H. Sans  
 Rochester—Ev. Friedens—N. Broadway & Winona—W. W. Bunge  
 St. Paul—St. Paul's—Cor. Tilton & St. Peters St.—K. Koch

**Missouri**

Cape Girardeau—Cor. Ellis & Merriwether Sts.—\*R. Lehmann  
 Jefferson City—Central—717 Washington St.—P. Stoerker  
 Kansas City—St. Peter's—1323 Oak St.—J. Sauer  
 Sedalia—Evangelical Immanuel—Vermont & 4th St.—J. C. Rieger  
 Springfield—St. John's—W. Scott & N. Main Sts.—  
 St. Joseph—Evangelical Zion—9th & Jule Sts.—F. C. Klick  
 " —Ev. Luth. Zion—15th & Lafayette—\*Karl Meyer



- St. Louis—Bethany—Rosalie & Red Bud Ave.—Fred. H. Krafft  
 " —Bethesda—Hoffmeister & Dammert Aves.—J. Kramer  
 " —Bethel (English)—Garrison & Greer Aves.—J. P. Meyer  
 " —Bethlehem—Shaw Ave. & Hereford St.—K. W. Nottrott  
 " —Christ—7117 Manchester Ave.—J. Varwig  
 " —Trinity—Neosho St. & Michigan Ave.—H. T. Bahnson  
 " —Ebenezer—2921 McNair Ave.—L. Suedmeier  
 " —Eden—Hamilton & Bartmer Aves.—R. M. Hinze  
 " —Emmaus—Chouteau & Tower Grove Aves.—K. Pleger  
 " —Evangelical (Carondelet)—Michigan & Köln Aves.—Ed. Bleibtreu  
 " —Friedens—19th St. & Newhouse Ave.—Theo. Oberhellmann  
 " —Holy Ghost—Grand Ave. & Page Blvd.—Theo. F. Braun  
 " —Immanuel—Euclid & Maple Aves.—G. Bode  
 " —Jesus—12th & Victor Sts.—W. F. Simon, Ph. D.  
 " —Nazareth—Morganford Road & Tholozan Ave.—Geo. M. Poth  
 " —Second English—Alice Ave. & Grant St.—W. Schlunkmann  
 " —St. Andrew's—California Ave. & Juniata St.—G. Nussmann  
 " —St. James—College & Blair Aves.—Th. Braun  
 " —St. John's—14th & Madison Sts.—F. Klemme  
 " —St. Luke's—Tennessee Ave., betw. Shenandoah Ave. & Sidney St.—  
 H. Walser  
 " —St. Mark's—Russell & McNair Aves.—E. H. Ellits  
 " —St. Matthew's—Jefferson Ave. & Potomac St.—H. Drees  
 " —St. Paul's—9th St., near Lafayette Ave.—Chapel: Giles Ave. & Potomac  
 St.—J. Irion; Otto Press, Assistant Pastor  
 " —St. Peter's—Chouteau Place, St. Louis & Warne Aves.—Wm. Hackmann  
 " —St. Stephen's—Gimblin & Halls Ferry Road—C. H. Decker  
 " —Redeemer—6452 S. Kingshighway—A. H. W. Jeschke  
 " —Salem—Marcus & Margaretta Aves.—P. Langhorst  
 " —Salvator—Plover & Thekla Aves., Walnut Park—\*H. Niebuhr  
 " —Zion—25th & Benton Sts.—J. Baltzer; D. Baltzer, Assistant Pastor

### Nebraska

- Lincoln—St. John's—10th & New Hampshire Sts.—D. Maul  
 " —St. Paul's—13th & F Sts.—Ad. Matzner  
 Omaha—St. John's—24th & Vinton Sts.—W. Schaefer

### New York

- Albany—Evangelical Prot.—Alexander & Clinton Sts.—H. Reller  
 Auburn—St. Luke's—Seminary Ave., betw. Seminary & Franklin Sts.—E. Henzel  
 Amsterdam—Ev. Luth. Zion—Grove & Liberty Sts.—F. E. C. Haas  
 Buffalo—St. Andrew's—Genesee & Domedion—T. Lehmann  
 " —Bethany—Eaton, near Jefferson—C. Loos  
 " —Bethlehem—Genesee & Parade Circle—A. Goetz  
 " —Calvary—Fillmore, near Dewey Ave.—J. Kulbartz  
 " —Christ—Clinton & Baitz—A. Zink  
 " —Friedens—Eagle, opposite Monroe—J. O. Reller  
 " —Immanuel—Military Road & Glor—H. L. Streich  
 " —St. James—Jefferson Ave., near High—Ph. Spaeth  
 " —St. John's—Amherst, near East—O. Wittlinger  
 " —St. Luke's—Richmond Ave. & West Utica—W. Werheim, D. D.  
 " —St. Mark's—Oak, near Tupper—Paul Zwilling  
 " —St. Matthew's—Swan & Hageman—  
 " —St. Paul's—Ellicott, near Tupper—C. G. Haas  
 " —St. Peter's—Genesee & Hickory—T. Bode  
 " —St. Stephen's—Calumet & Garfield—W. Schild  
 " —Pilgrim—572 Spring—G. Siegenthaler  
 " —Salem—F. D. Oberkircher  
 " —Trinity—Gold, near Ludington—H. Kraemer  
 Brooklyn—Bethlehem—Cortelyou Rd. & E. 7th St.—W. E. Bourquin  
 Corning—Immanuel—W. 1st St.—R. Vieweg  
 Dunkirk—Ev. Luth. St. John's—4th & Leopard—Carl G. Haas  
 Elmira—First Ev.—Madison & Carroll—R. Vieweg  
 Hornell—St. Paul's—Cor. Elm & John Sts.—G. F. Hahn  
 Lockport—St. Peter's—Locust & South Sts.—J. Schauer  
 New York City—St. Paul's—2136 Newbold Ave. (Westchester)—J. P. Schwab  
 " —St. Paul's—159 E. 112th St.—H. Rexroth  
 North Tonawanda—Friedens—Cor. Schenk & Vandervoort—E. A. Schulz  
 " —St. Peter's—1208 Oliver St.—Theo. Mueller, lic.



Rochester—Christ Ev.—129 Jackson St., near Parkland Ave.—O. H. Schroeder  
 " —St. Paul's—Fitzhugh St., near Church—R. Stave, Ph. D.  
 " —Chapel: Cor. Norton & Jewel Sts.—R. Stave, Ph. D.  
 " —Salem—Franklin, near St. Paul St.—Fr. Frankenfeld  
 " —Trinity—Cor. Child & Wilder Sts.—A. C. G. Baltzer  
 Rome—Ev. Luth. Trinity—S. James and Ridge Sts.—A. A. Juergens  
 Schenectady—Friedens—Franklin & Clinton Sts.—H. F. Grotefend  
 " —St. John's—431 Howard St.—\*G. Bach, Ph. D.  
 Syracuse—Evangelical Friedens—Lodi & Ash Sts.—W. Bauer  
 Tonawanda—St. Peter's—A. Hils  
 " —Salem—Morgan St.—A. Hils

### New Jersey

Bayonne—Evangelical—Cor. Lord Ave. & 4th St.—C. Schauer  
 Essex Park—United Evangelical—E. J. Schmidt, Ph. D.  
 Newark—St. Stephen's Evang.—Cor. Hamburg Place & Ferry St.—Edw. Fuhrmann  
 " —Zion—Alexander St.—\*H. Manrodt, Acting Pastor

### Ohio

Chillicothe—First German Evangelical—F. H. Graeper  
 Cincinnati—\*German Prot. (Price Hill)—McPherson Ave.—G. G. Press  
 " —\*First German Protestant (Carthage)—\*E. Strohlein  
 " —\*First Ev.—Hoffner St., near Knowlton's Corner—H. Huebschmann  
 " —First Evangelical (Columbia)—4311 Eastern Ave.—W. F. Kohler  
 " —Ev. Prot. St. Matthew's (Winton Place)—Epworth Ave.—  
 " —Immanuel (Fairmount)—Tremont & Lawnway—H. J. Sonneborn  
 " —St. John's—(Reading)—Jefferson & Cooper Aves.—F. G. Brune  
 " —St. Luke's—3rd & Parson—W. Krueger  
 " —\*St. Martin's (Lickrun)—Saffin St.—W. J. Hausmann  
 " —St. Matthew's (Elmwood)—Centre Hill, near Carthage Ave.—  
 " C. E. Schmidt  
 " —\*St. Peter's (Pleasant Ridge)—6126 Ridge Ave.—F. Hohmann  
 " —\*Philippus—Race St. & McMicken Ave.—F. L. Dorn, D. D.  
 " —\*Salem (Norwood)—Courtland Ave. & Montgomery Rd.—W. Grunewald  
 " —Zion—15th & Bremen—A. E. Viehe  
 Cleveland—Bethany—W. 41st St. & Storer Ave.—H. C. Voss  
 " —Christ—W. 98 & Kudell Ave.—H. Eppens  
 " —Ebenezer—St. Clair Ave. & E. 73rd St.—G. C. Maul  
 " —Friedens—E. 46th St. & Kimmel Rd.—F. Trefzer  
 " —Immanuel—Kinsman Rd. & E. 72nd St.—T. Frohne  
 " —Ev. Luth. St. John's—E. 55th St. & Magnet Ave.—H. Vieth  
 " —St. Matthew's—Wade Park Ave. & E. 90th St.—Theo. W. Mueller  
 " —St. Paul's—Scovil Ave. & E. 28th St.—A. Schmidt, Ph. D.  
 " —Schifflein Christi—Superior Ave. & E. 17th St.—J. Hübschmann  
 " —Trinity Evangelical—W. 25th St. & Library Ave.—O. P. Schroerluke  
 " —United Ev. Prot.—Pearl Rd. & Memphis Ave.—O. Rusch  
 " —United Ev. Prot. (W. S.)—Bridge Ave. & W. 38th St.—C. W. Bernhardt  
 " —Zion—W. 14th St. & Branch Ave.—B. F. Wulfmann  
 Columbus—\*Ev. Prot. St. John's—65 E. Mound St.—Tim. Lehmann  
 " —St. Paul's—225 Gates—W. L. Bretz  
 Dayton—Ev. Luth.—St. John's—E. 3rd St. betw. Madison & Sears—J. G. Mueller  
 " —St. Luke's—McLain & Potomac—C. Schaeffer  
 Hamilton—St. John's—Front & Sycamore Sts.—G. S. Gerhold  
 " —St. John's—Parrish Ave.—W. Vollbrecht  
 " —St. Paul's—Campbell Ave., near 7th St.—W. Vollbrecht  
 Lorain—St. John's—Reid Ave. & 7th St.—Theo. Merten  
 Mansfield—St. John's—Park Ave. East & Franklin Ave.—G. A. Kienle  
 Marietta—St. Paul's—5th St. & Seammel—O. C. Laubengayer  
 Marion—Salem—312 E. Church St.—R. J. Loew  
 Middletown—St. Paul's—414 S. Broad St.—G. Krumm  
 Newark—St. John's—Cor. 5th & Poplar—E. N. Krafft  
 Reading—St. John's—Jefferson & Cope Aves.—F. G. Brune  
 Sandusky—Immanuel—Columbus & Adams Sts.—Theo. Eisen  
 " —\*St. Stephen's—West Jefferson & Lawrence Sts.—J. H. Holdgraf  
 Springfield—St. John's—P. Pfeiffer  
 Steubenville—Zion—135 N. 5th St.—G. H. Freund  
 Toledo—St. Paul's—Phillips & Vermas Aves.—\*P. D. Lehmann  
 Zanesville—Pilgrim Evangelical—Cor. South & Seventh Sts.—R. R. Fillbrandt



**Oklahoma**

Enid—Ev. Luth. Wartburg—Cor. 3rd & Oklahoma Sts.—C. W. Meinecke, D. D.  
 Oklahoma City—Ger. Ev. Zion—Cor. W. 10th & Western Ave.—A. Walton

**Oregon**

Portland—Friedens—East Tacoma Ave.—A. Wehrli  
 " —Mission—F. H. Freund  
 " —St. Paul's—447 Falling St.—J. Hergert

**Pennsylvania**

Columbia—Salem—Walnut, betw. 3rd & 4th Sts.—C. Sprenger  
 Erie—Christ—Sassafras & 16th Sts.—J. R. Graf  
 " —St. Luke's—9th, betw. Peach & Sassafras—H. J. Brodt  
 " —St. Paul's—Peach, betw. 10th & 11th—F. W. A. Eiermann  
 " —St. Paul's—(East End Branch)—Cor. East Lake Rd. & Brandes Ave.—  
 F. W. A. Eiermann  
 New Sewickley Tp.—St. John's—Theo. Fischer  
 Pittsburg—First Ev.—E. Ohio & Heinz Sts.—Aug. Ruecker  
 " —First Ev.—Millville—425 North Ave.—F. Nickisch  
 " —St. John's—Sharpsburg—8th & Clay—W. A. Bomhard  
 " —N. S. St. Peter's—504 Lockart St.—Theo. R. Schmale  
 " —St. Paul's—East & Forland—O. D. Hempelmann  
 " —St. Peter's—Station & Collins St., E. E.—J. L. Ernst  
 " —St. Peter's—Springgarden—18 School St.—H. Strub  
 Scranton—Friedens—Paul E. Zeller  
 " —Hyde Park Presbyterian—R. Jungfer  
 " —St. Paul's—Prospect Ave. & Beech St.—C. F. Fleck

**Texas**

Dallas—St. Paul's—Texas & Florence Sts.—A. Romanowski  
 Fort Worth—St. John's—Pennsylvania Ave. & Fulton St.—C. Wolf  
 Houston—First German Ev. Luth.—Texas & Caroline Sts.—P. V. Dyck  
 San Angelo—Immanuel—Oaks & College Aves.—A. Susott  
 San Antonio—Friedens—Main Ave. & Elmira St.—\*E. Bizer  
 Waco—Zion—627 South 8th St.—J. Jaworski

**Utah**

Ogden—St. Paul's—23d & Jefferson Ave.—B. H. Leesmann

**Virginia**

Richmond—St. John's—8th & Marshall Sts.—O. Guthe

**Washington**

Everett—Zion—3017 Oakes Ave.—E. Horstmann  
 Seattle—St. Paul's—1763 W. 62nd St., Ballard Sta.—E. Baltzer  
 Spokane—First Evangelical—Indiana Ave. & Lincoln St.—F. A. Reller

**Wisconsin**

Fond du Lac—Friedens—C. Grauer  
 Milwaukee—Bethel—38th St. & North Ave.—E. Gehle  
 " —Christ—Russell & Pine—H. Niefer  
 " —Friedens—13th St. & Chestnut—J. H. Fleer  
 " —Glaubens—5th St. & Clarke—Armin Fleer  
 " —Immanuel—19th St. & Center—P. Goldstern  
 " —St. Paul's—19th Ave. & Merrill St.—J. Merzdorf  
 " —Salem—27th & Brown Sts.—D. Reichle  
 " —Tabor—8th St. & Davis—E. J. Fleer  
 " —Trinity—4th St. & Lee—F. G. Ludwig  
 " —Zion—9th Ave. & Greenfield—G. Fischer

**West Virginia**

Wheeling—St. Paul's—38th & Wood Sts.—A. Rasche

**Canada**

Winnipeg—St. John's—Cor. McKenzie & College—\*P. E. Winger  
 " —First Ev. Luth.—Cor. Tweed & Montcalm—F. Winger



A God of faithfulness and without  
iniquity, just and right is He.

Deut. 32, 4.



Beneath the spreading heavens  
No creature but is fed;  
And He who feeds the ravens  
Will give His children bread.